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The CHRISTIAN CENTURY

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The Fall of the Soviet Star

By Hugh Stevenson Tigner

Betraying the Protestant Position

An Editorial

Speak Plainly!

An Editorial

Christians in a World at War

By William Adams Brown

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In This Issue

WILLIAM ADAMS BROWN

is the Nestor of American theological education. From 1895 until his retirement in 1936 Dr. Brown was professor of theology at Union Theological Seminary. He has also served as acting provost of Yale University, secretary of the Wartime Commission of the Churches, chairman of the Committee on the War and the Religious Outlook, chairman of the department of research of the Federal Council of Churches, chairman of the continuation committee of the Universal Christian Council for Life and Work, member of the executive committee of the World Conference on Faith and Order, and member of the organizing committee of the World Council of Churches. The list of his books in *Who's Who in America* fills seventeen lines and does not contain the name of his recently published autobiography, *A Teacher and His Times.*

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is executive secretary of the International Missionary Council.

Next Week

A memorable account of the career of Marian Anderson, contralto, by Ruth Woodbury Sedgwick.

The CHRISTIAN CENTURY

February 14, 1940

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Calendar of Coming Events

Jan. 22-Feb. 17. School for Missionaries, Cornell University, Ithaca, N. Y.
Feb. 4-15. Directed Survey and Visitation Evangelism Campaign, Chester, Pa.
Feb. 12-16. Texas Pastors' Institute, Texas Christian University, Ft. Worth.
Feb. 13-16. Thirkield Lectures, Gammon Theological Seminary, Atlanta, Ga.; Ralph E. Diffendorfer, speaker.
Feb. 15. Central Pennsylvania District Town and Country Church Conference, Grampian.
Feb. 15. Methodist Advance Meeting, Phoenix, Ariz.
Feb. 15. Methodist Advance Meeting, Birmingham, Ala.
Feb. 15. Methodist Advance Meeting, Cincinnati, O.
Feb. 15. Baptist Convocation on Mission of the Church in a Distressed World, Weston, W. Va.
Feb. 15. Baptist Convocation on Mission of the Church in a Distressed World, Madison, Wis.
Feb. 15. Evanston Collegiate Institute, Fifth Annual Lecture, Chicago Temple; Sherwood Eddy, speaker.
Feb. 15, 16. Foothill Baptist School of Leadership and Service, Los Angeles, Cal.
Feb. 16. Baptist Convocation on Mission of the Church in a Distressed World, Rockford, Ill.
Feb. 16. Baptist Convocation on Mission of the Church in a Distressed World, Fairmont, W. Va.
Feb. 16. Methodist Advance Meeting, Los Angeles, Cal.
Feb. 16. Methodist Advance Meeting, Cleveland, O.
Feb. 16. Methodist Advance Meeting, Jackson, Miss.
Feb. 16. Western Pennsylvania District Town and Country Church Conference, Slippery Rock.
Feb. 16-18. Annual Youth Conference, State Council of Churches, Buffalo, N. Y.
Feb. 17. Southwestern Pennsylvania District Town and Country Church Conference, Alverton.
Feb. 18. Ford Hall Forum, Boston; Frank Kingdon, speaker.
Feb. 18. Charles Street Forum, Boston; David S. Muzzey, speaker.
Feb. 18. Chicago Sunday Evening Club, Henry Sloane Coffin, speaker.
Feb. 18. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Sherwood Eddy, speaker.
Feb. 19. Methodist Advance Meeting, Oakland, Cal.
Feb. 19. Methodist Advance Meeting, Columbus, O.
Feb. 19. Methodist Advance Meeting, Memphis, Tenn.
Feb. 19. Installation President McGiffert, Pacific School of Religion, Berkeley, Cal.
Feb. 19. Baptist Convocation on Mission of the Church in a Distressed World, Galesburg, Ill.
Feb. 19, 20. Baptist Training School for Leadership and Service, Los Angeles.
Feb. 19-Mar. 15. Interdenominational School for Missionaries, Iowa State College, Ames.
Feb. 20. Pastoral Conference and Earl Lectures, Pacific School of Religion, Berkeley, Cal.
Feb. 20. Methodist Advance Meeting, Indianapolis, Ind.
Feb. 20, 21. Annual Meeting, Presbyterian and Reformed Churches, Rochester, N. Y.
Feb. 26, 27. Catholic Conference on Industrial Problems, Buffalo, N. Y.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

CONGRESS still hesitates to grant Finland a loan. For one reason, Finland has made almost no use of the $10,000,000 credit given her when the Russian invasion was launched, thus indicating that her only interest is in the purchase of armament. For another, there is widespread and justified disquiet with regard to the precedent which might be created by a governmental loan to any belligerent. Public sympathy for Finland is growing rather than diminishing, but public appreciation of the dangers involved in official financing of one side in a war is also growing. The proposal made by Senator Harrison, therefore, may point the way to a solution of the difficulty. The Mississippi senator, who heads the finance committee and is ranking member of the foreign relations committee of the Senate, suggests that Finland float a bond issue in this country, using the proceeds for any purpose it may desire. Since Finland is not in default on her debt to the United States, there is nothing in the Johnson law to block such an issue. The SEC is reported to be ready to approve it. Private investors complain that they cannot find opportunities for the use of their money. And the million already contributed to the Hoover fund for Finnish relief shows how strong is the public sympathy for the heroic republic. A Finnish bond issue, personally subscribed, would offer the right way of helping Finland. Any government which desires to remain neutral has no business financing a belligerent; its citizens may do what they will with their personal funds.

A Bond Issue for Finland?

A Publicity Stunt That Backfired

WHEN the movie, "Abe Lincoln in Illinois," opened in Washington recently the *Washington News* teamed up with the theater in which the film was to be shown to stage a typical publicity stunt. A contest was announced to discover the national capital's resident most closely resembling Lincoln. Photographs showered on the newspaper. After deliberation, the judges awarded the prize to Thomas Bomar, secretary of the National Alliance of Postal Employees. Whether Mr. Bomar looks much like Lincoln we don't know, but *Variety* calls him "a dead-ringer for Raymond Massey," star of the film. Mr. Bomar and his wife were given choice seats for the film's opening night, at which they were to be presented with the $25 prize offered the winner of the contest. They attended, entering the theater through a line of pickets whose placards protested the fact that in Washington Negroes cannot enter "white" theaters even when the film being shown honors the memory of the Great Emancipator. But there was no public presentation of the prize. The newspaper failed to print any of the innumerable pictures which it had taken of the prize-winner. Why? Well, you've probably guessed by this time that Mr. Bomar, although light skinned, had been discovered to be a Negro. "The *News,*" says *Variety,* "did not publish any pictures of Bomar, letting the whole thing be quietly forgotten." American Negroes are usually ready to be quiet about such affairs, but they do not forget.

Ambassador to Vatican Disturbs Round Table

DISAPPROVAL of the President's appointment of Myron Taylor as a representative at the Vatican with the rank of ambassador was expressed by Rabbi Isserman of St. Louis and two Protestant ministers at a joint meeting of the brotherhoods of their three congregations—Second Baptist, St. John's Methodist and Temple Israel. Thereupon five Roman Catholics resigned their membership in the executive committee of the St. Louis Round Table of Christians and Jews, of which Rabbi Isserman is also a member, and the rabbi followed with his resignation. Aside from a whimsical reference to the Irish, by which it is evident that no offense was intended but which seems to have touched a sensitive spot with gentlemen named Donovan, Ryan and Kane, the head and front of the rabbi's offending was that he believes the sending of a diplomatic representative to the pope to be inconsistent with the American principle of the separation of church and state and with the President's avowed intention to give equal treatment to all churches, and that he said so

openly and frankly. The Methodist and Baptist ministers expressed their agreement with him. One of the resigning Roman Catholics is quoted as saying: "Rabbi Isserman evidently does not think it a bad thing for the President to confer with a prominent Jewish rabbi and a prominent Protestant clergyman. He only complains when Mr. Roosevelt sends an unofficial diplomat to the pope." Passing over the fact that an envoy "with the rank of ambassador" can scarcely be called an "unofficial diplomat," the main point seems to be that these Catholic gentlemen find it intolerable to be associated in a good will organization with one who holds a different opinion from their own about the propriety of sending to the Vatican whatever kind of diplomatic representative Mr. Taylor is. The Round Table and the National Conference of Christians and Jews ought to be the last organization to be disturbed by such an incident. One of their cardinal principles is that of "recognizing the right to be different and agreeing to disagree amicably." It is not their business to make pronouncements about this matter of the envoy, but if a minister or rabbi cannot give free expression to his own opinion about it and still be a member of the Round Table in full fellowship and good standing, then the nature of that organization is not what it has been supposed to be.

Sir Frederick Whyte Warns Americans

WHEN it was announced that Great Britain had made Sir Frederick Whyte director of the American division of its ministry of information, eyebrows lifted in this country. Why Sir Frederick? To be sure, he has traveled and lectured extensively on this side of the Atlantic; he has honorary degrees from two American universities. But the field of his interest is the Far East; it is as an expert on China that he has previously served his government. Perhaps the reason for the appointment began to become clear when, in lecturing at Oxford a few days ago, Sir Frederick was reported as forecasting that "the increasing involvement of the United States in the Orient may lead to that country's participation in the European war." "Few Americans," the press report went on, "realize how closely their government's policy in Asia is connected with its policy in Europe, adding that the Chinese-Japanese conflict 'is not really apart' from the European war." Reading that one is reminded of the passage in Captain Sidney Rogerson's book (suppressed in England), *Propaganda in the Next War,* in which that British publicist wrote that if British propagandists could manage to involve Japan in the war on the German side "this might and probably would bring America in without further ado." But while British officialdom was thus pointing out that the United States might be brought into the war via the Far East, this government was itself going out of its way to increase its difficulties with Japan. On February 3 it was announced by the state department that representations had been made to Japan protesting against the bombing of the railway running from Haiphong in French Indo-China to Kunming, China. This is a French owned and operated railway, and has provided the only remaining rail transport for munitions from the outside world destined for the Chinese army. The American protest was based on the contention that since American imports and exports moved over the line, this country had a right to demand that there be no interference with its operations. There is little point in discussing the protest on the basis of international law, since there is no support in international law for anything that is happening in China. But in the light of common sense, does this government mean to maintain that railways crossing war zones must *always* be inviolate if goods to or from the United States ever pass over them? It is a contention contrived to create trouble, and one which we do not believe the American people would support.

Newport Ministers Agree on Christian Marriage Code

WITHOUT trying to solve all the problems connected with marriage, the ministers of Newport, Rhode Island, have formulated and published a brief statement by which they have agreed to govern their teaching and practice in regard to weddings and marriages. They will counsel their young people in preparation for marriage, including instruction concerning the place of marriage in the Christian way of life as a whole. They will discourage hasty and ill considered marriages. They urge simplicity in the arrangements for church weddings. Where a previous divorce of either party is involved, they will consult with the pastor or a minister of the church to which the divorced person belongs and will "give a sympathetic and confidential hearing to anyone." The question of mixed marriage between a Protestant and a Roman Catholic receives frank and clear discussion. The provisions of the Roman Catholic canon law on this subject are quoted in full, including the requirement that "both parties promise that all children will be baptized and brought up only in the Catholic faith," that "the Catholic party is bound prudently to procure the conversion of the non-Catholic party," and that the couple shall not go before a Protestant minister in his ministerial capacity for the purpose of giving or renewing their matrimonial consent either before or after their marriage by a priest. Touching these points it is succinctly added: "We do not recognize the right of any ecclesiastical body to make such demands upon the members of our churches." The whole statement is a thoroughly Christian and sensible one. It would greatly clear the air and would help to give Protestant young people more adequate ideas of the teaching of their own churches on the subject of marriage if more ministers' associations would sponsor similar declarations. This one is a good model.

Economists Favor Hull Tariff Policy

CONGRESSMEN with good memories should reflect seriously on the outcome of the recent poll of economists taken by the National Economic Policy Committee. This committee, which is headed by W. W. Waymack, Des Moines editor, asked 530 of the nation's leading economists if they favor the Hull reciprocal trade agreements policy. Of the 530, only ten voted in the negative. It

asked them if they believe a lowering of tariff barriers would increase domestic prosperity. The vote was 531 to seven in the affirmative. It asked them if they feel that the protest of economists against the Smoot-Hawley tariff at the time it was before Congress was justified, and on this 538 answered "yes," with only five dissenting. In 1930, congressmen should remember, the nation's economists were overwhelmingly against the Smoot-Hawley tariff bill and warned what would happen if it was enacted. Their warning went unheeded, and the enactment of the bill probably did as much as any one thing to precipitate the final world economic collapse. The gravest mistake President Hoover made was to disregard the warning of the economists and sign the bill. Now Congress is confronted with an equally overwhelming vote by the economists in favor of maintaining the Hull tariff policy. To be sure, economics is not an exact science. And economists are notoriously unable to agree with one another in their diagnoses and recommendations for treatment of national ills. The more importance therefore attaches to those rare occasions when they do agree. Special interest groups are putting tremendous pressure on Congress to take away from the state department the power to arrange any more reciprocal trade agreements. But those who think in terms of the total national interest, and the interest of world trade as a whole, will understand why the economists have rallied with such virtual unanimity to support of the Hull policy.

A Valiant Churchman Takes a Well Earned Rest

UNDER doctor's orders, Dr. Harry F. Ward is leaving this week for Mexico, there to spend at least six months in an effort to build up depleted physical resources which have been exhausted in as heroic labors as have been performed by any living churchman. Before leaving he has resigned a post which he has held for twenty years, the chairmanship of the American Civil Liberties Union. During the years since 1920 democratic freedom of speech, press and assembly have been challenged on many fronts. The American Civil Liberties Union, which came into existence because neither the churches nor the church peace agencies cared or dared to defend the rights of conscientious objectors during the war, has been in the thick of the subsequent struggle to maintain the Bill of Rights. Under the courageous leadership of Dr. Ward it has helped to get the last of the conscientious objectors out of prison, aided the victims of post-war red hunts, defended Mooney and Billings and Sacco and Vanzetti, upheld the rights of minority political parties, maintained the civil liberties of labor to organize from Passaic to "bloody Harlan" and on to the waterfronts of the Pacific, brought lawless police to account in episodes like Chicago's Memorial Day massacre and other illegal exercises of power, championed the Scottsboro boys and, in the recent turn of events, opposed the ruling of the National Labor Relations Board which told Henry Ford what he could and could not say to his workers. In all these years, Dr. Ward's personal leadership in the union's struggle has never slackened. While we have not agreed with some of his views on Russia and have at times questioned the wisdom of some of his other connections, there can be no question but that his leadership of the Civil Liberties Union has put American democracy deeply in his debt. His sustained and fearless acceptance of important civic responsibility should be at once a challenge and a source of pride to every churchman.

Japan Also Beginning To Ask, Why?

THE EXCITEMENT which has been created in Japan by the speech delivered in the Diet by Takao Saito is thoroughly justified. For the first time, criticism has come into the open from important civilian elements of the course which the army is following in China. Viewed from this distance, Mr. Saito's speech seems to have been very mild. He merely asked how long the army expected the "China incident" to continue, what is meant by the "new order" in east Asia, and what the Japanese people are to receive for their heavy sacrifices. But viewed through Japanese eyes, such inquiries verged on treason. They revealed, as the Tokyo *Asahi* put it, "critical views on the objective of Japan's holy war and were found by the army scornful of the ideas of the present incident." And any views which imply either criticism or scorn of the army are not to be uttered aloud in Japan today—certainly not by a member of parliament! For his boldness, Mr. Saito has been forced to resign from his political party, and some Tokyo correspondents hint that he is in danger of assassination. He has also drawn a reply from General Hata, the war minister, which the army expects will put an end to troublesome questions. The war is being fought, General Hata told the Diet, "to destroy Chiang Kai-shek's anti-Japanese pro-communist regime, to restore peace in east Asia, to fulfill the great ideal of universal brotherhood, to realize good-neighborliness, for joint defense against anti-communism, for economic cooperation between Japan, China and Manchukuo and the establishing of a new order in east Asia, which has been the national policy of the Japanese empire since its foundation. That is the reason," the war minister went on to explain, "why the present war is called a holy war. It differs fundamentally from wars of conquest." General Hata sounds amazingly like European statesmen trying to tell their question-asking people what they are fighting for. But it is doubtful whether any such high-flown generalities will satisfy the public mood which nerved Deputy Saito to ask his embarrassing questions. Even the Japanese army has cause for fear when the common people begin to ask, Why?

Bishop Stewart Sounds A 'Patriotic Note'

"SOUNDING a strongly patriotic note," according to the apt characterization of the press, Dr. George Craig Stewart, Episcopal bishop of Chicago, told the convention of his diocese that there is no inconsistency between denouncing war as a Christian and participating in it as a citizen. Personally, he says, he loathes war. It is "evil." "Nevertheless, if my country should be drawn into war even against my will and against my conscience, I cannot

deny my citizenship nor withhold the service to my country—combatant or non-combatant—which it has the unquestioned right to demand." Not to fight is, in effect, to fight against one's country. "In such a dilemma I choose the lesser of two evils." This has, at least, the merit of clarity. One expects no less from Bishop Stewart. But is it really as clear as it seems? Just how "evil" is war considered if it is less evil than disobedience to a government command which is against one's conscience? Is it evil only in some such sense as surgery before the use of anaesthetics was evil? It seems quite clear that the bishop is not thinking of war as sinful or anti-Christian, but rather as obnoxious or costly in life and property. If it were really *wrong,* in a moral sense, he would be in the position of saying that it is sometimes right to do wrong; and, generalizing upon his choice of "the lesser of two evils," he would be saying that it is always right to do whatever the government requires. In that case, the Christian martyrs made a great mistake, as did all those who have thought it better to obey God than man. The pagan doctrine of the almighty state could scarcely ask a more definite defense than the admission that, whatever the state demands, the Christian man ought to do it because, bad as it may be, not doing it would be worse. That is, we venture to say, a most dangerous doctrine. It is ominous to find it followed immediately by the declaration that "we are bound as Christians to appraise ethical values involved in the wars in Europe and the Far East and to register our stern opposition to ruthless tyranny," etc. Yes, to be sure. But is the previous urging to fight if the government says fight meant to prepare our minds for a call to register our stern opposition to tyranny by war? Whatever the conscious motive, there is now in progress a big buildup toward preparing Christians to present arms.

Speak Plainly!

IN PUBLISHING the article by Dr. William Adams Brown in this issue, following upon the publication of the Niebuhr-Van Dusen document two weeks ago, The Christian Century feels that it has reached the limit of space which can profitably be devoted to cryptic discussions of America's relation to the war. The characterization of Dr. Brown's article as cryptic does not apply to its latter half. Here his proposals are constructive and intelligible. He says (1) that the Christian church must take the lead in preparing the mind of America for participation in world reconstruction after the war, and (2) that, while the war is on, the fellowship of Christians across all fronts must be maintained so far as it is possible to do so. These proposals lend themselves to helpful discussion and to implementation in appropriate action. We regret that the same cannot be said of the first half of the article, which leaves the reader in despair of understanding what the author is driving at.

We are bound to say, as we said in the case of the document signed by thirty-two prominent churchmen, that if Dr. Brown has in mind some specific national policy of orientation to the armed struggle now in progress, or some governmental avowal of adherence to one side, or some clearer judgment than the Christian church has yet made on the ethical issues involved, such a purpose should be clearly set forth. Desirous as is The Christian Century of giving voice to all sides of Christian opinion, nothing is to be gained by the further publication of arguments and appeals which purport to reveal but seem to conceal the aim of their authors. The only effect of the publication of such utterances will be misunderstanding and heat, resulting from an unfair presentation of the positions of others and the imputation of opposite views without defining the view to which they are made to appear in opposition.

Dr. Brown's tone of voice does not offend in this respect in the same degree as did that of the document sponsored by his younger colleagues of Union Theological Seminary and of which he is a signatory, but it leaves the same impression of a cryptic argument whose real aim and meaning are not made explicit but must be found between the lines. This is the impression made by Dr. Brown's treatment of the pacifist position. He asserts that the pacifist "has a message which the church needs today." What is this message? Dr. Brown gives no hint. On the contrary, he covers his total disrespect for the pacifist position by a gesture of moral patronage toward the pacifist as a conscientious Christian. "The church," he says, "is right in lending him its moral support as one who vindicates the greatest of all rights, the right of conscience." This judgment is sound enough, and it should be gratefully recorded that the churches of Canada and Great Britain have in large measure reversed the attitude toward the conscientious objector which prevailed during the World War and are now acting in general conformity with the principle which Dr. Brown has so well formulated. The Christian Century has never adopted the pacifist position, and regards many of the arguments in support of it as implausible, but it has advocated this breadth of Christian fellowship ever since the last war.

But when Dr. Brown goes on to suggest that the pacifist is out to "commit the church as a whole to unqualified condemnation of those whose conscience as Christians constrains them to support their governments in the present war," he is manifestly unfair. Where are the pacifists who are doing any such thing? Pacifists are exercising their Christian right to convert the church to their view of war, if they can, just as Dr. Brown is exercising his Christian right to resist their efforts and to keep the church in its traditional position in support of war as a righteous method of protecting and furthering Christian civilization. In the light of the virtual excommunication which the pacifists suffered during the last war at the hands of the churches, it is preposterous for Dr. Brown to charge them by innuendo with the intention of now turning the ecclesiastical tables on their non-pacifist brethren.

Dr. Brown writes, as he says, for the purpose of clarifying for American citizens and American Christians the moral issues in the war now being waged. He sets forth his argument as a contribution to the "spiritual leadership" of the church, to the clarification of the "moral vision of her ministers," in order that "their judgment of right and wrong [may be] discriminating and their appeal to conscience unequivocal." He seems to be using the pacifist as a representative of something which the

nation is doing or the church is doing, but which he opposes, or as obstructing some policy of church or state which he believes should be adopted.

Here the cryptic character of Dr. Brown's argument appears. He should speak plainly. What is it which the pacifist is urging upon the government, but which Dr. Brown opposes? What action or attitude or pronouncement is the pacifist urging upon the American church, but which Dr. Brown opposes? What, specifically, is it that Dr. Brown wants the American government or the American church to do, but which the pacifist opposes? Does he want the United States to enter the war? He says not. He seems to be in agreement with the pacifist at this point. He admits that he is "not morally neutral." Is he, then, restive under our national neutrality? Does he have in mind certain courses of action in aid of the Allies which the United States should, in his opinion, pursue—moral aid, financial aid, economic aid or military and naval aid? Pacifists are, in general, opposed to such activities. Is Dr. Brown in favor of them? He should speak plainly.

Does Dr. Brown want the American church to proclaim that the fate of civilization and of Christianity hang upon an Allied victory? If so he should say so. But if he says so, he should then give a good and sufficient reason why American flesh and blood, as well as ships and treasure, should not be hurled at once into the conflict. It will have to be a better reason than the flimsy pretext which he does suggest, namely, that by remaining out of the war the United States will be in a better position to influence the peace! If Dr. Brown has no proposals by which to implement his "moral unneutrality," and no proposals for the positive commitment of the American church to the Allied side, then why drag in the pacifist as a whipping boy?

We would, no doubt, stress this matter less pointedly if Dr. Brown's article alone were before us. But he is also a signer of the Niebuhr-Van Dusen document (which was published in our issue of January 31) which offends far more seriously in its lack of candor and its unfair characterization of the position of others. His authorship of one and his signature to the other tie the two together. The sponsors of the signed document make it plain in a covering letter sent the editor that The Christian Century is included among the "spokesmen for the churches" from whose position they claim to dissent and over against which they pretend to place a contrasting view. But as we said in commenting on this document when it appeared, it contains not a single clear proposal which has not received reiterated emphasis in these pages. We hold no brief for absolute pacifists, but we dare to add that there is not one among them who would not heartily sign the constructive portion of that document. Indeed, if Dr. Brown sincerely wishes to give substance to his rather condescending admission that pacifists have a "message which the church needs," we would point him to the constructive portion of this document as itself the product, in large measure, of the pacifist influence in the modern church.

But the document as a whole is contrived so as to leave the impression that its signers stand for something else. They are determined to dissociate themselves from the "position advanced by many who are regarded as spokesmen for the churches," including the pacifists and The Christian Century. The signers characterize this position with such phrases as "intellectual confusion," "moral callousness" and "national self-righteousness and irresponsibility." These phrases are thrust into a discussion of America's policy and the church's ethical guidance in the trying conditions of this hour. But the effect of articles like that of Dr. Brown (the forepart only) and pronouncements like the document to which his signature is affixed is to make our intellectual confusion worse confounded.

What effect did the authors of this document wish it to have? Did they wish it to aid in keeping America out of the war? Or in preparing the way for her participation? Dr. Brown declares that "it is our duty to do everything possible to prevent this country from becoming an active participant." We look in vain for any such declaration in the Niebuhr-Van Dusen document. On the contrary, we find cryptic suggestions with an opposite slant. "The churches in the United States are under an obligation to lead their nation to assume *a responsible relationship* to the present conflicts. This must begin by recognizing that the freedom from the war which the United States now enjoys is not due to *greater devotion to peace or superior moral excellence* [Name one of the "many spokesmen for the church" who has ever made this claim.—The Editor] but mainly to geographic security." This statement concerning America's neutrality as due to "geographic security" deserves to be critically examined as to its factual truth. But it is beside the purpose of this writing to discuss it. We may point out, however, that there are fifteen neutral nations in Europe whose neutrality is certainly not due to "geographic security"! Nor do these nations claim as their reason for abstention that they have a "greater devotion to peace or superior moral excellence." Manifestly there is some other reason for neutrality than self-righteousness or geographical good luck.

But waiving this objection to the statement, the demand that the United States assume "a responsible relationship" to the war—a demand set up in pretended contrast with an alleged opposite view—is loaded with ambiguity and plants the subtle suggestion that, after all, this *is* America's war and our moral responsibility is to help the Allies win it. Is it the purpose of the framers and signers of this document that the reader shall take the pro-Ally strand of this ambiguity as the essential message which the document is intended to convey, while the non-controversial strand about "works of mercy" and post-war help in making the peace shall be taken as more or less of a platitude? Is their caricature of the position of others and their cryptic suggestion of a position which is not plainly disclosed or avowed, only a subtle strategy designed to create the kind of pro-Ally psychology which can be easily translated into national belligerency? The statement from more than fifty students at Union, commented on editorially last week, shows that this apprehension has been created among some close to the authors of the document. We cannot believe that this is the conscious purpose of all the signers of this document. Yet it produces just this effect, as the comments in the press clearly indicate.

An editorial in the Portland (Oregon) *Press Herald,* for example, connects this pronouncement directly with Winston Churchill's demand that European neutrals shall

take their place beside the belligerents. The churchmen's statement, it says,

> obviously stops short of urging American participation. But it unmistakably serves notice that the thirty-two churchmen have no patience with what they call the intellectual confusion with which the pacifists are afflicted. . . . Now an important section of the clergy declare that Christians in neutral countries should show sympathy and support for those countries which are defending justice and freedom. The step from that to something stronger than sympathy would be easy; it may be swift. Mr. Churchill will make more converts to his suggestion of a universal defense among the democratic nations because an influential part of the church over here in this nation of safety is preaching the very same doctrine based upon ethical rather than upon practical motives.

Is this the meaning which the signers of this document wish to convey? Nothing helps Mars more than "intellectual confusion," and we affirm that the effect of the Niebuhr-Van Dusen document and of Dr. Brown's milder reflection of its cryptic method tends to create just the kind of confusion which breeds war. For this reason, The Christian Century cannot give further space to this sort of communication. If Dr. Brown or the authors and other signatories of the document referred to will avow national policies or propose church pronouncements genuinely and plainly at variance with those which have found voice in these pages, or will critically and frankly dissent from the positions here advocated, the editorial hospitality which is integral to the character of this paper will continue to be generously extended. But on the question whether or not this is America's war, and on the subject of the orientation of the church in the United States to the war, they must speak plainly and not in riddles.

Betraying the Protestant Position

MILLIONS of Americans must have been astounded last week when they learned that the Federal Council of Churches, speaking in the name of American Protestantism, had placed the seal of its approval on the President's appointment of an ambassador to the Vatican. No effort to take refuge behind a claim that this appointment is merely temporary could hide from straight-thinking citizens what was at stake. Appointment of an ambassador is a species of diplomatic recognition, and any claim that the appointment is temporary in no way affects the principle involved. But astounding as was this surrender of Protestant principles by the executive committee of the Federal Council, the information contained in The Christian Century's special report of the council's action, that Baptist representatives had spoken and voted for the resolution of approval, seemed incredible. Yet there has been no denial of our correspondent's report. It appears to be a fact that the Baptist representatives took an active part in this effort to place the Protestant stamp of approval on an act establishing special relations between the United States government and the Roman Catholic Church.

How could the Baptist representatives at the meeting of the Federal Council's executive committee have brought themselves to do it? The first reaction of American Baptists to the announcement that the President was sending a special envoy to the Vatican had been immediate, clear, American and Protestant. Within twenty-four hours after the White House gave out the news, Dr. Louie D. Newton, associate secretary of the Baptist World Alliance, had confronted Mr. Roosevelt with six searching questions in which lay implicit the historic Baptist position on separation of church and state. So searching, in fact, were those questions that the President has as yet given no answer to them. Later, the public relations committee representing the three principal Baptist conventions, headed by Dr. Rufus W. Weaver, placed the Baptist protest personally before the President. No new facts have come to light to change the situation since those initial Baptist efforts to preserve "a free church in a free state." On the contrary, the one new fact which has been discovered—as to how the appointment to the Vatican was originally slipped over on the officers of the Federal Council—should have added to the misgiving with which Protestants view the whole affair.

Yet this does not alter the fact that the Baptist strength at the Federal Council meeting on January 26 was thrown unreservedly behind the resolution approving what President Roosevelt had done. Dr. Weaver is said to have taken a conspicuous part in getting the resolution of approval adopted. And such other Baptist votes as were in the meeting were all cast in approval. In the light of Baptist pronouncements at the great gathering of the Baptist World Alliance in Atlanta last summer, and at the various denominational conventions held since then, one would have said that it couldn't happen. But it did happen. The Baptist representatives approved the impending departure of an American ambassador to the court of the Roman pontiff—and hoped that his presence there would prove only temporary!

We refuse to believe that these Baptist votes of approval really represented the Baptists of the United States, just as we refuse to believe that the Federal Council vote represented American Protestantism as a whole. As soon as the churches, the ministers, the members of congregations throughout the nation wake up to what has happened, its implications for Protestantism and for the democratic American doctrine of separation between church and state, we expect to see a rank-and-file uprising that will jar denominational and interdenominational headquarters, and register like an earthquake on the White House seismograph.

For the American Protestant rank-and-file is beginning to grasp the situation in its simple essentials. Ignoring all irrelevancies, it has seen four steps taken which have immense meaning in linking the government of the United States into special relations with a single religious organization.

1. It has seen the President of the United States appoint a representative with "ambassadorial rank" to the Vatican. It has noted that the President was careful to state that this ambassador was not sent to the temporal sovereign who reigns over Vatican City state, but to the pope as head of the Roman Catholic Church. In conversation with callers, the President is reported to have said that

he knew he could not get from Congress approval for the appointment of an ambassador to Vatican City state. Whether that knowledge influenced the step which he took is, for the present, immaterial. The fact is that an ambassador has been sent by the head of the government of the United States to the pope in his capacity as head of a church.

2. The American public has seen that the Vatican accepted the coming of Mr. Taylor as the coming of an ambassador, and as an earnest of coming permanent diplomatic relations between the American state and the Roman Church. The apostolic delegate at Washington acknowledged Mr. Taylor's appointment as that of "the representative of the President of the United States of America with the rank of ambassador extraordinary." Pope Pius XII announced the appointment to the cardinals as that of the "first ambassador of the provisional embassy at the Vatican." And the pontifical directory for 1940 put the church's view of the nature of the President's appointment beyond question by listing Mr. Taylor as "representative of his excellency, the President of the United States, with the rank of ambassador."

3. Despite the efforts which are now being made to disguise the implications of this appointment by claiming that it is only temporary, the President himself emphasized, in his original letter to the pope, the fact that his ambassador would be expected to cooperate with the papacy in dealing with problems of world readjustment in the post-war period. This left the door wide open for a diplomatic relationship which could continue as long as post-war readjustments continue—which is to say, for a century or centuries. The "temporary" qualification, as has been said, has no vital bearing on the fact that the ambassadorship has been established, but the American public is at least becoming aware that this is something which has been brought to the front only since the breaking of the storm of public disapproval at the President's act.

4. The public has also not failed to notice that the notification of Mr. Taylor's appointment as ambassador at the Vatican has been followed, for the first time in our national history, by an *official* call from the apostolic delegate in Washington as diplomatic representative of the pope on the President of the United States. The significance of this call is not to be overlooked in judging how far the President has gone in establishing special relations between this government and a single church.

There are other factors bearing on this un-American appointment which are not without importance. There is, for example, the question as to whether America's peace efforts should be tied up with those of any organization capable of bestowing such blessings as the papacy bestowed on Italian bombers in Ethiopia and Franco reactionaries in Spain. There is the question as to the motives which may have inspired the President to act at this particular time. There is the question as to why the White House used the method which it did (see the editorial, "In Justice to the Federal Council," in our issue of January 24) to slip this appointment over on uninformed Protestant leaders. All these matters will undoubtedly be discussed again and again in the consideration of the Taylor appointment which is just starting. But they are marginal questions. They do not bear directly on the main issue, as do the four facts which we have enumerated.

Neither does the claim that Mr. Taylor is to have part in a vastly important and necessarily secret peace move, heading up in the Vatican, have any relevancy to the main issue. It is quite possible that such a move is under consideration, or even under way. It is quite possible that Mr. Roosevelt may want to have some part in it, and may be honestly convinced that it stands a better chance of success if he does. But why mix that up with the appointment of an ambassador to the Vatican? President Wilson had a personal representative in Colonel House who took a leading part twenty-five years ago in any number of efforts to work out a peace, but he never found it necessary to accredit him as an "ambassador extraordinary" either to the pope or to anybody else. President Roosevelt has any number of ways of letting his views be known to the pope short, far short of appointing an ambassador to the papal court. If the pope refuses to permit the American chief executive to bring his views and influence to bear on a peace effort without American diplomatic recognition of the papacy, then that is in itself sufficient evidence that this government has no business taking this step.

There is just one thing to look at without blinking in the situation created by the Taylor appointment: the President of the United States has sent a diplomatic representative with ambassadorial rank from the United States to the head of a church. That act strikes straight at the root of the American system. It flouts the principle of entire separation between church and state written into the Bill of Rights by giving a special position to one church in its relations with this government. We are glad to see, from the report in our news section in this issue, that the pastors of Ohio in their convention at Columbus last week pierced straight through to the essential issue involved and put themselves unequivocally on record against any such desertion of the historic American position. We believe that it is only a matter of time—and very short time, at that—before Protestants generally will turn their attention from the marginal aspects to the central issue which is involved in this appointment. When they do, a roar of protest will break over the White House, the Federal Council, and all those Protestant spokesmen who have been willing to compromise on this basic principle. But first of all, we expect that protesting roar to break in the ears of the Baptist representatives who failed to measure up to the test of the Federal Council ballot.

Visiting a Smaller City

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not sure what seven cities compete for the honor of being your birthplace. But if it was in reality one of those cities which are classed as small, I am sure you are as proud of your birthplace as you would be if it were Nineveh or Babylon. I should like to chant the praises of the smaller cities which are often dismissed with a smile or a jeer. You remember the taunt: "God made the country, man made the town, the devil made the

country town." I challenge this statement. I accuse the author of it of blindness and prejudice. I suspect him of being a literary person who imagined that because he lived in a big city he was a big man.

I have visited of late several smaller cities, and every time I enter them I see what solid gains there are for their inhabitants. For one reason they are not condemned to spend hours of their day in traveling to and fro. Have you ever wondered whether the superior intelligence of what are called "provincial" people may be due to the fact that they have more time than the metropolitans who spend years in transit? Indignant readers will tell me how they read serious books in this time, but I know that they are the happy exceptions. I traveled for years as a commuter in a railway coach with four men whose names I never knew. Every day they played cards. They seemed to play the same game; they made the same jests. But certainly they did not add to their stores of learning, and they were not better citizens for their journeys. Now the inhabitant of a small town escapes from that waste.

Then—and this is more important—he is not so anonymous as the metropolitan. He can reasonably hope to be mayor if his mind turns that way. If he is a preacher everyone at least knows his name. If he is in business, why, one goes to buy a hat at "Ebenezer's" or an armchair from "Old Bill's." Each one has his part in the community life and however poorly at times or however shabbily he may play his part, still he is not anonymous. Life for a human spirit cannot be lived in the dull nameless abstraction called a great city; not completely lived, let us say.

"Familiarity breeds contempt." So said some short-sighted moralist. It is untrue; familiarity breeds respect and knowledge and love. I am writing these very notes in a town which I never saw till last week. But I can tell how much the church in the heart of the city means; they see its beautiful spire in every light and shadow. They have their own civic centers; there is a hospital in which the doctors and nurses are not impersonal officials but living persons. The athlete as he walks down Main Street is known to his fellow citizens and small boys point him out with admiration and awe. I submit that to be among friends who know you is part of the good life. The anonymity of a vast city has at least its bad side.

Much that is said in dispraise of the small city is nothing but what I propose to call the Goliath-complex. It is based upon the assumption that big things are necessarily great; big nations, big cities, big business concerns, millionaires, writers of immense tomes—all these are supposed to be great. Goliath in the shape of a big nation says to David, "Yah! You are small!" The immense city says to the small one, "Yah! You are little and provincial!" You will agree that there is no particular virtue in the size of a nation. Persia was much bigger than Athens, but it was not greater. I do not propose to give examples of the essential greatness of small cities. Your readers who dwell in them can be trusted to do that for themselves. But seriously I can see no particular reason for believing either that a man is greater because he is a millionaire, or that a city, when it passes the million mark in its record of its population, is necessarily any greater than when it had ten thousand.

Yes, I have read of Middletown and I know from experience what may be seen and heard in a small city. But I am not prepared to admit that there are faults and failures in the small which are not also found in the large cities. Faults are everywhere, but are more easily tracked down in small towns. But I believe that if human life is to be lived in society with any regard to its true development, there will be a need still for smaller, far smaller communities than are to be found in those huge dormitories which we call cities. Do you think, sir, that Isaiah of Jerusalem or Dante of Florence would have called these places "cities" at all?

Ever yours provocatively,
QUINTUS QUIZ.

VERSE

For My Own Heart Most

CHERISH your central dream!
Forever steadfastly
Against your outer fate
Affirm your destiny.

Ever the rose's root
Beneath the snow—her fate—
Maintains her crimson hope
Of bloom inviolate.

Ever the eagle's wings—
Futile within a cage—
Dream of the roads of wind,
Their stormy heritage.

Ever the heart of man
Amid the fate called fact
Keeps—resolute and proud—
His hopeless dream intact.

And ever God himself,
By the world's negative
Still crucified, endures—
The Christ who dies to live!

E. MERRILL ROOT.

'Drink Ye All of It'

"'DRINK ye all of it,' *all,* not just a sup—
Drink my faith, my love," said Jesus,
"Drink the fullness of my cup.

" 'Drink ye all of it,' *all,* not just my peace—
Drink my dangerous living, dying—
Drink my fearless, glad release.

" 'Drink ye all of it,' *all,* not just the sweet—
Drink my bitter tears of anguish—
Drink the dregs of my defeat.

" 'Drink ye all of it,' *all,* not just my pain—
Drink my joy of life abundant—
Drink my triumph, drink my reign!"

E. DENT LACKEY.

Christians in a World at War

By William Adams Brown

IF THE CHURCH is to retain spiritual leadership at a time when, on every hand, such leadership is recognized as the world's supreme need, the moral vision of her ministers must be clear, their judgment of right and wrong discriminating and their appeal to conscience unequivocal. What follows is submitted in the hope that it may help those who must carry this heavy responsibility to clarify the moral issues on which judgment must be passed.

We have learned some things from the experience of the last twenty-five years which we shall forget at our peril. We have learned that war as waged by the resources of modern science, physical and psychological alike, is the world's supreme evil, involving if long continued the destruction of all that is most precious for victor and vanquished alike. We have learned that the worst evil of war is not the physical suffering it brings or the economic waste it entails, but the spiritual estrangement it brings about between those whom God designed to be neighbors and friends. We have learned that war on a world scale does not arise wantonly by the arbitrary act of a single man or group of men but that it is the final consequence of a long line of antecedents for which non-combatants as well as combatants share the responsibility and for which, therefore, we are all in some degree to blame. It is a great gain, therefore, that the churches, with scarcely an exception, have met the outbreak of this new war with a call to repentance and that the mood in which they approach the issues it raises is one of self-examination.

Confession of Sin

Yet here, most of all, clear thinking is needed. In a world where all are sinful, we gain little by confession of sin in general. What is needed is a confession of sin in particular. For only when one repents of specific sins can one hope to avoid them in the future.

Some of our fellow Christians have a definite answer to the question for what sin we should repent. The sin of which they feel guilty is that we gave our approval to the last war. The greater sin of which they fear that we may become guilty is that we may be led by our sympathy with the victims of wrong to condone the commission of the sin of this new war or even (which God forbid) to take part in it. To the absolute pacifist war in any form—and by war he means the use of force to take human life—is sin and this is true whatever the purpose for which it is waged.

We respect the position of the absolute pacifist although we do not share it. We believe that like all prophets of the future, he has a message which the church needs today. The church is therefore right in lending him its moral support, as one who vindicates the greatest of all rights, the right of conscience even when it leads to conflict with what appears to be national interest.

But it is one thing to vindicate the right of the pacifist to his position and quite another to commit the church as a whole to unqualified condemnation of those whose conscience as Christians constrains them to support their governments in the present war. If the church is to exercise leadership at all its word must be transparently honest, and it is simple truth to say that the great majority of our fellow Christians believe that there are times when it is right for nations to use force in support of law. Behind the law stands the policeman; and behind the policeman, if necessary, stands the army. The knowledge of this fact and its acceptance by the great majority of citizens as normal and right is our guarantee of an orderly and stable social life. If there is ever to be a stable world order, the same right must be recognized between nations. Force cannot be ruled out.

The Church as Judge of the State

Whether in any particular case the use of force to resist aggression will in fact promote international justice and security is no doubt a difficult question, but it is a question which cannot be evaded either by church or by state. As the primary responsibility for declaring war in our modern society rests upon the state, so it is the duty of the church to define the principles which justify or condemn the use of armed force and to judge the action of the state accordingly.

In recent years the leaders of the churches have been studying the relation of church and state with special reference to the responsibility of the church for such judgment. It was the central subject of the Oxford Conference which defined the Christian attitude toward war in the following terms: "War, the occasion of war, and all situations which conceal the fact of conflict, under the guise of outward peace, are marks of a world to which the church is charged to proclaim the gospel of redemption. War involves diabolical outrage against human personality and a wanton distortion of the truth. War is a particular demonstration of the power of sin in the world and a defiance of the righteousness of God as revealed in Jesus Christ. No justification of war must be allowed to conceal or minimize this fact."

Position of the Oxford Conference

Among those who accept this common basis the conference recognized three main positions, all of which are held sincerely and conscientiously by Christians today. Some believe that war, especially in its modern form, is always sin. Others would take part only in a just war—a just war being defined as a war that is justifiable on the basis of international law or is waged to vindicate what is believed to be an essential Christian principle, to assist the victims of wanton aggression or to secure freedom for the oppressed. Still others, recognizing that in this sinful world the state is the agent divinely appointed to preserve the nation from the detrimental effect of anarchy and to defend it against aggression, believe that

under normal circumstances it is the Christian's duty to take up arms for his country.

Beyond this analysis of difference, the Oxford Conference did not feel able to go.

National Sin and Repentance

In judging the moral issues raised by the present war, we must distinguish between the more immediate and the remoter issues. So far as the latter are concerned, we face a tangle of interrelationships so complicated as to make any single or simple explanation difficult, if not impossible. One may recognize the large part played in the present crisis by the Versailles treaty without concluding that that alone is the whole explanation of what has happened. What was wrong with the Versailles treaty, we are coming to see, is not so much that it was ruthless where it should have been altruistic as that it was a combination of ruthlessness and altruism in which each neutralized the full effects of the other.

But no account of what was wrong in the post-war years can be complete which does not include the part played by this country. In the story of the guilt of Versailles things left undone count as heavily as things done. The sin for which many American Christians feel that they must repent is not so much that when war had been declared for reasons which appealed to them as just, they gave their government their full support; but that when the coming of peace had opened the way for the beginning of a new chapter in international relations, America turned her back on Europe and left the war-torn nations to wrestle with their hates and fears as best they could.

But whatever may be our judgment as to the rights and the wrongs of the past, it cannot relieve us of the necessity of taking a position upon the issues that are before us today. And here it is difficult to see how any Christian can be neutral. If Karl Barth is right in his contention that a good state is one that at least makes possible the preaching of the gospel, there can be no question that the demonstration to the German people that there can be no possibility of a lasting peace under their present leadership will be an essential condition of taking the next step forward to that just and stable social order which is our Christian ideal. And this, not because individual Britons or Frenchmen are better than Germans or even that the motives of their governments are more unselfish, but because the present government of Germany, as of Russia with which it is allied, is committed to a way of life which makes a free society, as we of the democratic peoples understand freedom, impossible.

Duty of America

This judgment must determine our view of the duty of America in the present crisis. Here again we must distinguish between the immediate and the remoter duty. As to the first, there is general agreement that it is our duty in spite of our moral sympathy with the Allies to do everything possible to prevent this country from becoming an active participant in the present war. But the motives which lead to this conclusion are often far from Christian motives. If we are to justify on Christian grounds our political neutrality in a war in which we are not morally neutral, it can be only because we believe that by doing so we shall be able to contribute more effectively to the right kind of peace.

It is a great gain that so many of us see this. Here is a point in which those who are pacifists and those who are not can join hands.

We welcome, therefore, a recent message addressed by the Federal Council of the Churches of Christ in America to the President of the United States in which the council urged him at some appropriate time to define the terms on which this country would be willing to cooperate with other countries in the establishment of a just and stable peace.

But let us be under no illusion as to the kind of sacrifice that this attitude will involve. War, we have learned, is the result of preexisting causes and of these the major, even if not in the last analysis the final cause, is the assertion of unrestricted national sovereignty. If we are to have a peaceful world, we must have a world that recognizes a law superior to that of the individual nation and is willing if necessary to apply the sanctions that are essential to its enforcement. But this will be possible only if means can be found for the more favored nations to share with the less favored the advantages they enjoy and so to remove the sense of intolerable wrong which is the immediate cause of war.

Sacrifices America Must Make

It is not the function of the church to determine in detail how this change is to be brought about, but it is its function to point out the areas in which change must take place. There are economic needs which can be met only by a change in the policy of nations as to the tariffs and currency. Secretary Hull is reminding us of this and in doing so is acting not only as a patriotic citizen but as a good Christian. There are political responsibilities which can be met only through the union of many nations in a common policy for the support of which all hold themselves obligated. And these changes affect not only the nations immediately concerned in the present war, but the neutral nations as well, and not least among them the United States.

We come now to the heart of the matter. If we really are to help Europe to a lasting peace, here is where we must begin. When we urge the nations of Europe to make some sacrifice of their national advantage for the good of the whole, we too must be willing to do the same. And this means a radical change in our own national habits for which it is to be feared our people as a whole are not yet prepared. It is the function of the church to help them to get ready.

So far we have been moving in the field of political judgment. We have been trying to determine the bearing of Christian principles on the duty of citizens and of states. But as ministers of Christ's church we have a higher duty to perform. We have to witness to eternal truths which are valid for all men. First of these and most important is this: that there can be no fruitful change in the outward relations of men which is not rooted in their inner attitude. Without a positive faith there can be no effective social ethics.

As Christians, we have such a faith. We believe in the Father God, who in Jesus Christ has revealed himself as

righteous love. We belong to a world-wide fellowship of those who, through this faith, have discovered their brotherhood with one another. We rejoice that even under the strain of the present war this fellowship is proving its abiding quality and across the boundaries of the warring nations is making itself felt in recognizable ways. As Christians, whether in neutral or in warring nations, it is our privilege to witness to our common faith and to maintain our fellowship unbroken. Past experience of the demoralizing effect of war hysteria may be a motive for keeping out of war while we are still at peace. It is no reason for despairing of the possibility of a truly Christian witness now that war has come.

It is cause for thanksgiving that this duty is being generally recognized and that a way is being found to perform it. In the proposed World Council of Churches we have already the nucleus of an organization through which our existing unity may find public expression. Where twenty-five years ago the ecumenical movement was at most a dream in the mind of a few forward-looking persons, now it is an accomplished fact and from its offices in Geneva and Stockholm a secretariat that includes Germans, English, Swedes, Dutch and Americans is keeping open the channels of communication between Christians in the warring nations, providing accurate information upon which common action can be based, and furnishing an agency through which there can be brought to our suffering fellow Christians the moral and spiritual help they need.

Keeping Faith Alive

All this is to the good as far as it goes, but something more is needed, something still more important and far more difficult, and that is to keep alive in the hearts of men faith in the possibility of a transformed humanity. Among all the obligations that rest upon the church as the spokesman for international brotherhood none is more important than to resist the temptation to pass sweeping judgments of condemnation upon the peoples whose attitude toward the present war we most deeply disapprove. As we ourselves admit our share of guilt for the actions which have made the present war possible, so we must reaffirm our faith in the capacity for good in the people whose governments we condemn. For on faith in the divine possibility for good in men of every creed and race, our hope for the future must finally depend.

Deepest of all the differences that divide men is the difference between those who believe in a world in which it is possible to achieve unity without the sacrifice of freedom, and those who despair of any future for our world but the continuance of the present struggle of warring interests. As Christians, we believe that a better world is possible and that it is the supreme duty of the church to be spokesman and interpreter of this faith.

Land

By Renwick C. Kennedy

NATURE made the land. God made the land. Nature destroyed the land. God did not destroy the land. Man destroyed the land. God used nature and man used nature. God used her with understanding and skill, making the land. Man used her in ignorance and selfishness, destroying the land God had made.

Build your check dams. Stop the gullies with brush-mats and garbage and tin cans. Plow with the contour. Plant the land in strips. Set kudzu crowns in the washes and along the ditch banks. Dig ponds and sod the hillsides. Ask the government how to save the land. Get the government to do the work. Let the government pay the bills. Just leave it to the government.

It may be too late. Too late, even for the government.

The soil-erosion specialists tell us that the dust storm of May 11, 1934, swept 300,000,000 tons of fertile topsoil off the great wheat plains; that 400,000,000 tons of soil material are washed annually into the Gulf of Mexico by the Mississippi river; that generally water and wind erosion together each year remove beyond use 3,000,000,000 tons of soil.

Brown snow fell throughout New England on February 24, 1936. Blown two thousand miles the powdery topsoil of the southwest made its first appearance in New England.*

God took his time in making the land, the good top of the soil where plants grow. He crumbled the rock. He planted seeds. He grew grasses and bushes and trees. He grew forests. He used rotted logs and fallen leaves, twigs and pebbles. He made the top of the earth thick and rich. He kept it porous and open to water with forest litter, with a blanket of humus accumulated over countless years, with the roots of growing things. He set a balance between land and water, placing a creek here, a hill there; a swamp here, a plain there. God was nature and nature was God, making the land. He took his time. He was not in a hurry. He did a good job. The land he made was good.

Man was not so deliberate. He was quick. Too quick. He was fierce and urgent in his attack on the land God took so many years to make. In demonic fury he attacked. With ax and fire and plow he ravished in his frantic greed for a quick, rich crop.

Now he is getting off the land. He must get off. The land vomits him out.

II

The Taylor family, a man, a woman, six children, came to California from western Kansas in an eight-year-old jalopy. The reason they came was because their land blew away. It blew away because no one had ever understood it.

*Quoted from *Little Waters*, by H. S. Person.

The MacDonald family moved out of the Arkansas Ozarks to Kansas City. They moved to get a job, to make a living, to get away from poverty. They did not get away from poverty. They moved because their land had gone down the Arkansas river.

Perry Schimler and his family moved from a rural Alabama county to Birmingham. Perry hoped to find work with the Tennessee Coal, Iron and Railroad Company, making steel. All of his adult life his neighbors had been moving to Birmingham to work for the T. C. I. Company. Perry ended his quest for work with a WPA job. It was a bit strange that a sturdy yeoman farmer, Perry Schimler, should at length find himself a day laborer on a WPA project in Birmingham. The reason for it was simple. Perry's land went down the Alabama river, and out into the Gulf of Mexico.

III

Tractors move people off the land. Banks and mortgage companies move them off. Overproduction, prices, depressions, bugs and insects, cattle and sheep, corporation farming, absentee ownership—all of these move people off the land.

The land itself moves them off after they have destroyed all of its goodness. This is the only natural expulsion of man from the land. The others are fortuitous or artificial, but this is as inexorable as the seasons, as necessary as the flow of a river.

Perry Schimler's great-grandfather came to the county in pioneer times. Indeed, there was no county when he came. He was a first settler. He homesteaded an eighty, and bought another eighty. A creek cut the tract in half. There were two gentle hillsides, a wide bottom, the creek, a spring and pine trees. Great-grandfather cleared forty acres and burned the trees. They were long leaf, fat with rosin. Old houses built from such pine trees are still sound, better houses now than new ones built from the sap pines that grew back.

The primeval pines were taken from the land and burned. The fat stumps were burned out of the ground. That was the first robbery of the land. Ax and fire. Then came the plow.

Grandfather cleared another forty and burned the trees. Father sold the trees from the remaining eighty.

The Schimlers were good people, substantial citizens in a small way, and as intelligent as their neighbors. Neither they nor the neighbors had intelligence about the land. Not horse sense. Not the sense of a ten-year-old. Ax and fire and plow. Furrows that ran down-hill, up-hill, troughs for the water to carry off the soil. Burn off the fields. Burn off the pasture. Burn off the woods. Not until the third generation did the word "terrace" enter the Schimler vocabulary. It was getting late then, almost too late.

Cotton! Cotton! Cotton! The same fields in cotton year after year. Cotton saps the land. Cotton is not a legume. Cotton leaves nothing good on the land except the dead stalks, which came out of the land. The Schimlers burned the stalks. Great-grandfather used up the humus blanket on his cleared forty. Part of it he burned and part of it he let wash away. Grandfather had to open another forty, and disposed of its humus blanket. Father made cotton by buying commercial fertilizer and putting it into the sand-clay subsoil.

By the time the farm came into Perry's hands the hills were down to hard-pan, and the once fertile bottom was not very fertile and not very safe. The neighbors had treated their land after the same manner. Rain water ran off too rapidly into the creek. The little streams flooded the bottom every year, several times every year. When an overflow came with crops on the land the crops were lost.

There was a cowpath on one forty, leading from the meadow by the creek up the hill. A cowpath is a destroyer of land. First it is a path, then a little gully, then a deep ditch, then a ravine leveling a hill.

The Schimler cowpath devoured thirty acres of land.

Perry had to put a mortgage on the Schimler land. That was inevitable, for it was no longer a fertile farm but merely a piece of ground to hold the earth together. There was a succession of mortgages, each a little larger than its predecessor, until the limit was reached, each used in part to retire its predecessor.

Perry had to move to Birmingham to find work, and was eventually employed by the WPA. The basic reason for his removal was not the boll weevil, the price of cotton, or the mortgage. The basic reason was the destruction of his land by ax, fire, plow and cowpath. Or perhaps the basic reason was the total absence of an understanding of the land by the Schimlers—people who for generations had lived close to it and thought they knew so much about it that no one could have told them anything even had there been anyone to tell them.

It took God so long to make the land that it seems a pity to destroy it in three generations, or two, or one. It is more than a pity. It is a sacrilege. It is a blasphemy.

Perry regarded dancing and card playing and whisky drinking as sins. He inherited these opinions from his forebears. It never occurred to any of them that their destruction of God's land was a sin. They were devout churchmen, and in their days had listened to many fearless sermons denouncing sins. Never once did they hear their abuse of the land denounced as sin. Never once did they hear the threat that they would have to answer in the judgment for destroying the land as well as for drinking whisky. It would have been a wholesome doctrine, much more wholesome than some they did hear.

IV

Cut the trees. Burn the tops, the litter, the humus, the roots. Burn the fields. Set fire to the woods. Turn under the sod. Plant cotton. Plant corn. Plant wheat. Plow. Cultivate. Pulverize. Burn the muck-land. Dig ditches. Drain the land. Drain the farm. Drain the marsh. Drain the swamp. Let us have dry land, more dry land to plow. So dry that it blows away. So dry that its wells lose the water level. So dry and bare and sterile that it will not receive water, will not hold water. So dry and bare and hard that the water runs off, taking the raped earth with it.

The land was good. The land is going. The land is gone. Try and get it back! Throw up terraces. Build dams. Plow with the contour. Strip-crop. List-plow. Fill

up the gullies. Dig ponds. Dig reservoirs. Close the drain ditch. Build a swamp. "For God's sake do something to make the earth hold water again!" Plant cover crops, soil-building crops. Restore the land-water balance some way, somehow. If you can. If it is not too late. The government will help you, will tell you what to do, will do it for you, will pay for it, will pay you for doing it. Get the land back again! Get water in it again!

First you drain a swamp to get rid of the water and to get more land. Then you come back and dig a reservoir as large as the swamp to hold the water you got rid of when you drained the swamp and to make the land you took from the swamp arable and habitable.

It is a necessary thing to do, of course, once you have been stupid enough to destroy the swamp, which was a reservoir. But it calls for Homeric laughter.

The Fall of the Soviet Star

By Hugh Stevenson Tigner

NO PHENOMENON of these times is more interesting, and possibly none is more significant, than the panic-stricken acrobatics of those liberals and free lance radicals who had hitched their wagons to the soviet star.

I do not refer to our eighty thousand or so confirmed communists. Their somersaults are not due to any spiritual plight but are part of the well learned game of follow-the-leader. The people of whom I speak are not communists and never were. Throughout the travail of these latter years they have retained enough intellectual independence and old-fashioned regard for virtue to be inconsolably shocked if it should become known that the Kremlin commissariat had celebrated Thanksgiving by feasting on Esthonian babies. But they thought Marx was a great prophet, for they knew Adam Smith wasn't. And they had a religious trust and moral hope in the people's revolution in general, and in the Russian revolution in particular. They weren't revolutionists themselves, but, like young Wordsworth surveying what the French were doing in the latter part of the eighteenth century, they felt it was bliss to be alive in that dawn. As Isaiah felt about Jerusalem, after her citizens should be purged of evil and become filled with the true knowledge and spirit of God, so these people felt about Moscow: one day the folk of the nations would turn to it for example and instruction; the Russians had become the suffering servant for the world's redemption.

I

But beginning last September Moscow, within less than four months, revealed itself to be like any other capital—like Berlin, like Tokyo, London, Rome or Paris. The Russian revolution suddenly betrayed a character almost as bad as the hideous nightmare Hitler once dreamed it was. For everybody except dyed-in-the-wool communists, the soviet star hissed downward in a dull red streak and went out. Its vanishment has not simply made a small difference on the astronomical map: it has meant for a considerable body of our best citizens the winking out of their beacon light, which is of course a very serious thing.

The victims of this denouement are doing all those things characteristic of a once confident army that has suffered a swift, unbelievable and irreparable defeat. Many are stunned in their tracks. Some are hysterically scampering for cover. Others are doing their best to effect an orderly and dignified retreat, although they have had to give ground almost too rapidly for either order or dignity. All are fundamentally upset. Most of them are seeking to understand what happened and why, and multifarious explanations are being offered and will continue to be offered for weeks and months and years to come.

Those disillusioned with the new Russia only since last September are still too young in their grief to have achieved the natural wisdom of hindsight or to have reached a point where their problem can be viewed with perspective. Thus far all the explanations offered as to why this calamity came upon their world have concentrated upon disclosing the particular point at which the communist revolution took a wrong turn. The problem is conceived as that of discovering what caused Stalin and his lieutenants to strike a bargain with Hitler and begin acting on the stage of world affairs like any other of the ruthless plunderers of history. This, it is important to observe, is the orientation of one who continues to accept all the assumptions upon which the Communist party has acted and has come to examine critically only the latter stages of that line of action.

To one who didn't get caught in this ideological-spiritual debacle, but who has the grace to recognize that he might have been caught and who sympathizes with those that did, it appears that the above is only half the problem. Not only must one ask himself why the rulers of the U.S.S.R. acted as they have; he must also ask himself why he ever expected them to act otherwise. This means going over again the very foundation of one's thinking, reexamining that which one has become accustomed to take for granted. It is neither a pleasant nor an easy task, but only thus can a shipwrecked sailor get his bearings.

II

Living in the United States in the decade of 1925-35, with one's mind still in the process of being made up, it was natural to be drawn into the Marxist orbit. Anyone who is not an old man or a congenital tory will readily understand what I mean. You didn't need to read Marx (very few did) or do any powerful and profound thinking (which most young men think they do) about the basic questions to which Marxism proposes an answer.

All that was necessary was to have your windows open so the currents of the world could blow through. You picked up Marxian doctrines and slogans without trying and acquired effortlessly a trust in Russia as the vanguard of a new and beautiful order. What other doctrines and slogans sounded intelligent? And what else was there for one to believe in?

The years 1925 and 1935 bracket as much frustration as any decade in the history of the world. The conditions, confidences and pretensions which had borne up former generations cracked or collapsed. It was a period of utter disillusionment for the young and alert. They became disillusioned about the World War and the League of Nations; they discarded the formula of automatic evolutionary progress; they learned to scorn the values engendered by our business civilization and to pronounce the capitalistic system moribund; they became convinced of the hollowness and nastiness of most of the aspirations, beliefs and actions in which their fathers had found inspiration, comfort and pride; and finally they got very much fed up on being disillusioned, skeptical and rebellious. Such people are ready for a new approach to things. They found it philosophically in what had been derived from Karl Marx, and politically in the new Russia.

Marxian doctrines spoke to our condition. They were incisive and prescriptive. They provided the most significant social criticism of modern times and the most accurate description of existing evils. Moreover, they told us how and why things had got that way, and confidently pointed the way out. These qualities gave them a shining degree of plausibility and acceptability. When John Strachey's book of blinding brilliance and evangelical fervor, *The Coming Struggle for Power,* appeared it struck hundreds, if not thousands, as the greatest revelation since Moses descended Mount Sinai. The Russian revolution spoke to our condition too: it was the only material reality in the post-war world whose stock went steadily upward for more than fifteen years, and our world sorely needed at least one good stock. It was cheerfully interpreted as having broken the trap which held the children of Western civilization in the bondage of decay, and was accepted with varying degrees of faith by nearly all liberals as the world's white hope.

To be sure, Russia as a white hope was always protested in some quarters, even pronounced a monstrous hoax. But these quarters represented vested interests which spoke louder than their logic. Even those reporters whose loyalty was clearly attached to the older order of things never failed to say that Russia was "a land of contrasts," and that was understood by all believers as a damaging admission. Now that one looks back upon it, it is rather amazing that the *New Russian Primer* should have been a best seller in this country while no word leaked out about those other textbooks which stuffed Russian children with fabulous libels about other countries. But this liberal version of Russia wasn't a hoax; it was a half-truth magnified into a whole truth by a profound spiritual need to believe in something on a sorry earth that was full of promise.

The new Russia was judged as no other country. Her past, because it had been repudiated, threw no shadow upon her future, and her present status was no criterion since it was undergoing a continuous reconstruction wherein the evil was being eliminated and the good increased. Russia was judged and interpreted in the light of the hopes and dreams and pronouncements of the leaders and makers of her revolution. This gave her the benefit of every doubt. All the failures, brutalities and repressions of the communist dictatorship were excused as growing pains, emergency conditions, inevitable mistakes and temporary expedients. Even the dictatorship was not a dictatorship, but a form of firm guardianship which would be released whenever the Russian people should reach adulthood.

Although one of the axioms of history is that no group holding a position of power and privilege ever abdicates of its own accord, the rulers of Russia were somehow expected to be an exception. This expectation was held not only in contravention of the axiom, but despite the empirical evidence of ambition, rivalry and conniving within the governing hierarchy. Little totalitarian touches, such as the fact that a hundred and sixty million people were being brought up in complete cultural insularity, being exposed to nothing but official points of view and not allowed to travel in foreign countries, were brushed aside on the grounds that all sources of information are biased anyhow, that Russians had nothing to learn from other countries except technology, and foreign technicians were being imported.

The taking over of Chinese Turkestan and Outer Mongolia didn't count as rapine or mar Russia's virtue as a member of the family of nations, because Chinese territory was anybody's booty. As for the political trials and executions, a fair-minded man must withhold his judgment for, as the novels of Dostoievski made plain, no Westerner could hope to understand the baffling Russian psychology. Besides, only a few higher-ups were affected; the life of the great masses went peacefully and progressively on as if nothing had happened.

The Kremlin must have spent many happy hours marveling at all this. No wonder it thought it could make away with Finland.

III

Now that the red star has fallen and the wisdom of hindsight (that grace bestowed upon every nincompoop) has been granted, it seems to this observer that the Russian revolution didn't mysteriously and unnecessarily go awry through the machinations, let us say, of some Trotsky-baiting, vodka-drinking, poker-playing, evil old man who happened to be vice-president or secretary of the party. It followed its own logic, betraying nothing but the naive hopes of its friends. It bore within its birth a mortal wound. It was an orthodox revolution that went the orthodox way. No revolution of the same character ever turned out much differently, or ever will.

What was the character of the Marxian revolution? One might say that it was an uprising born of barbarous conditions, partaking of a barbarian spirit and dying by the hand of its own barbarism. "All men are liars; all so-called justice is injustice; I and my comrades have been tortured beyond the limit; therefore we recognize no law and are out to destroy." After the manner of Marat

of French revolutionary fame, who wanted as the foundation for his reforms the heads of thirty thousand aristocrats, the bolshevik uprising was the effort of those who had been preyed upon to turn and destroy all, down to the second generation, who had drawn benefits from this preying.

But such a description does little more than append the adjective "bad." Although partly true, it fails to appreciate the full significance of its subject. The character of the Marxian revolution can be adequately understood only in religious terms. For it is a solution to the problem with which religion deals, the problem of life's meaning and of man's salvation.

The Marxian philosophy—and indeed all orthodox revolutionism—conceives of life as rooted in itself, as dependent upon and referring to nothing beyond itself, as autonomous, self-existent and self-sufficient. The peculiarly human phase or quality of life is seen as wholly supported by man himself. Man is the source and creator of his own meaning, which is wholly contained within history, and is composed of what he can do with history. He is endowed with no inherent value or significance as a person (which Christianity maintains) and is gifted with no "inalienable rights" (as liberal democracy has said). His significance rests solely in his historical function. He is the bearer of value only insofar as he expresses or lends himself to the "positive forces of history." Salvation (what there is of it) depends upon the construction of the Kingdom of Man, and it is this kingdom which the revolutionary junta intends to build.

IV

This may sound innocently abstract, but planted within it are the seeds of the demonic. Translated into action or employed as the rationalization of action, it begets and justifies what Saint Paul listed in his letter to the Galatians as "hatred, strife, jealousies, wraths, faction, divisions, envyings, murders." Those assumptions place man abstractly, and the bearers of the revolutionary historical burden concretely, in a desperate position where they must take the most drastic action, take it quickly and do a complete job.

In the first place, an overwhelming responsibility is assumed. With the significance of life seen as lying in what men can do with history, and with salvation defined as the construction of the Kingdom of Man, the Party, who must and will attend to these matters, takes within its care the meaning and destiny of the whole human enterprise.

Among the pressures to which the assumption of this care subjects the Party, none is greater than the need for haste. Obviously, with such crucial things at stake there is no time to lose. The great victory must be won within my lifetime, or at least the siege of the last rampart standing in the way of this victory must be begun within my lifetime, for I must be able to taste some flavor of bliss before I die. I must be able to live with the assurance that my children perhaps, and my grandchildren certainly, will feast on the cake of the glorious Kingdom of Man.

Burdened with the responsibilities of Atlas and stung by the winging hours, the Party cannot waste itself in questioning its presumptuousness. Since ten thousand years have rolled over the human race with nothing more to show for it than a few pits for the foundation of the Tower of Babel, the past must be judged 98 per cent wrong and evil and otherwise disregarded. The present is 90 per cent wrong and evil, and must have neither praise nor mercy. But we, our clique of the elite, shall soon grab destiny by the back of the neck and make the future no less than 85 per cent perfect.

Thus does the Party fill itself with every pride and arm itself to perform any ruthlessness. Ruthlessness is of course the indispensable instrument of anyone whose primary object is the bending of history to his will; and at those critical points where history proves particularly stubborn, or when the time is ripe and the day short, it necessarily becomes the chief instrument. Does this cause the builder of the Kingdom of Man to hesitate? Not a bit. His position is desperate; he is doing the one thing which must be done; whatever and whoever opposes him must be destroyed. Marxists in particular have a perfect formula for justifying the liquidation of their enemies in their doctrine of man as only the servant of a historical function. And it should be remembered that in order to be classified as an enemy one need not be an assailant; he need only stand unmalleable to the agents of the "positive forces of history." Witness the easy rationalization of the assault on the Finns.

The builders of the Kingdom of Man manifestly believe that they can accomplish their end. This is an initial assumption, originating well below the neck, not often rising into consciousness and almost never explicitly stated. But it is worth putting down in black and white as a part of the picture. They believe that a particular group of men (themselves) are capable of achieving the complete victory, of doing the perfect deed, of delivering that final thrust which shall lay all the enemies of humanity in the dust forevermore. If only they can seize power, seize it quickly and completely, seize it by hook or by crook, but seize it, they can from that day forward make destiny yield and behave as it did in the Garden of Eden. This seizure will be the one and last titanic dirty job, after which there will be no need for another. Indeed, this job won't be really dirty because its consequences will be so clean. After all the enemies of the revolution have been put to rest the methods of terror will be laid aside, poppies will be sown over the graves of the liquidated legions of Satan, there will be no more Machiavellian politics, no more corruption, no more abuse of power, no more selfish careering; everyone will be emancipated and no man need fear his fellows anymore.

Doesn't the making of this glorious omelet justify the cracking of a few eggs? Let some words of Marx and Engels (in their *Schelling und die Offenbarung,* 1842) whet our appetite: "In a communist society, where every man can develop himself in any way he chooses, instead of having to move in a circumscribed sphere of activity, society will control all the means of production and will make it possible for me to do one thing today, another tomorrow; in the morning, for me to hunt, in the afternoon, to fish, in the evening, to look after animals, and then to criticize according as I think fit, but without having to be either huntsman, fisherman or critic." But first

a Stalin must take Finland's waters to fish in and shoot his critics.

V

I fail to see that the Russian revolution became insidiously infected in the course of its development with a foreign substance which broken-hearted liberals are now busily seeking to isolate. The details of communist policy during the last few months might easily have been different under different circumstances, but the character of that policy belongs to that kind of revolution. The builders of the Tower of Babel doubtless spent the rest of their lives trying to figure out just why they failed, and many an old man probably told his children that if the original contractor hadn't died and his assistants been liquidated the project would have been successfully carried out. But the Tower of Babel from the beginning was destined to be a failure; it was an impossible undertaking.

So it is with any revolution which involves the assertion of total power over the lives of people, which assumes that a clique of men are capable of playing God, which sees all evil concentrated in a scapegoat, which will scrap any principle to win a position of control, which will use the most vicious means, should these seem expedient, for the accomplishment of its end, which makes no inquiry into the motives of the revolutionists nor requires them to act now as they expect men to act in the future. Many a good intention, high hope, heroic effort and splendid vision has gone down to utter defeat through these elementary mistakes and oversights. It will always be so.

BOOKS

Theology in Sweden

SWEDISH CONTRIBUTIONS TO MODERN THEOLOGY. *By Nels F. S. Ferré. Harper & Brothers, $2.50.*

THIS book offers a friendly appraisal of a new theological movement in Sweden known as Lundensianism, and developed in the universities of Lund and Upsala, where the author as a Harvard fellow observed it at first hand. By way of introduction it can be said that the Lundensian school suggests a structural kinship with Barthianism; but in a brief review there is space only for a sketchy characterization, and an opinion, rather than a comparison. The Lundensians are uncompromising dualists and traditionalists. They maintain that faith and thought are categories entirely distinct and "sovereign" in their own spheres. "The more daring their faith," says one of their number, "the more sure it is of being true; the more paradoxical, the more protected from the insidious contradictions of thought." Science can neither prove nor disprove faith's assurance, and "every admission of reason into the realm of faith is an evil."

Needless to say, such a position, once taken, makes all things possible. It is the "eternal task" of Christian thought to "delimit the field of faith from the field of knowledge." And not just the field of faith. Religious experience in the large is independent, and "protests the violence it suffers when it is reduced to another form of experience." The humanistic approach to Jesus is thus ruled out. "What God is like, what God deeply wills, the Christian can understand only by looking at Jesus," and "all revelation is measured by the God revealed in the Christ-deed." This is admittedly not a rational conclusion. The mystery of faith is at work here, and the sum and substance of such a revelation is that God is "spontaneous, unmotivated, value-indifferent love creative of fellowship. . . . God is Agapé."

Now, if a man cannot reason out his faith, neither can he initiate fellowship with God or build God's Kingdom. As love flows from God, man-ward, and never from man, God-ward, so also does the experience of fellowship. Moreover, God does not reveal himself by means of immanence in resident forces, "never"; and the Kingdom of God has nothing to do with human progress. It is entirely a gift of God, "outside the sphere of history."

We have become familiar with similar emphases of the Christian faith from other theological centers—chiefly European—and it seems hardly necessary to suggest that the author disagrees with the Lundensian apologists at many points. But he does say, by way of conclusion, that if the Lundensians could free their agapé motive from its "traditional alloys," and release it from an "inadequate anti-intellectualistic background," and then apply it to all the problems of Christianity, their movement might "herald a new epoch in Christian thought."

But, one is moved to ask, is it not fantastic to assume that such a release is conceivable without changing the entire Lundensian thought structure? In either case, however, and entirely aside from its backward look, the theology here presented seems somber and monastic despite its much talk about love, and far removed from the actual human scene. Can such a theology, remaining basically what it is, herald an advance in terms of logical analysis and synthesis? Can it suggest, or inspire, new solutions for pressing ethical and social problems? Can there come from it a new esthetic appeal or technique which people can understand and apply? Perhaps so, but to one reviewer at least the Lundensian school seems to be singing the swan song of a decadent theology rather than the gloria of a new faith.

EDWIN T. BUEHRER.

Books in Brief

THIS IS OUR OWN. *By Marie De L. Welch. The Macmillan Company, $1.25.*

The author of these poems (one may use the word rather than the more noncommittal "verses") is a little impatient of the restraints of rigid metrical form, but not downright rebellious. Her ideas are large enough to justify the liberties she takes, and the quality of thought and phrase keeps the product not only in the category of poetry but in the upper brackets. There is variety, too, as one would surmise from the fact that some of the lines have appeared in the *New Yorker,* some in the *New Republic,* some in *Commonweal* and some in the *New Masses.*

MR. SMITH, MEET MR. COHEN. *By James Waterman Wise and Lee J. Levinger. Reynal & Hitchcock, $2.00.*

As a sedative for nerves frayed and frazzled by the frictions of anti-Semitism, this book is to be highly recommended to both Jews and non-Jews, and this not because it is soporific—which it is not—but because it is good-natured and intelligent. The Jewish authors, rightly opining that lack of

acquaintance is the real seat of most of the trouble, undertake to present "Mr. Cohen" to "Mr. Smith." Specifically, they tell much about the Jews in America, how they got here, where they came from, what they do for a living, what beliefs and mores (if any) they have in common and what varieties of opinion and custom they exhibit. Without boasting, they indicate something of the value and extent of the Jewish contribution to the making of America. This reviewer thinks they will have to probe a little deeper for a satisfactory answer to the question, "What is a Jew?" and a defensible theory of Jewish "nationality." It is a book which should make it easy for Jews and gentiles to talk frankly and sensibly about some topics that are generally either shushed or enveloped in a fog of vague sentiment.

POEMS ON SEVERAL OCCASIONS. *By Mather Byles. Facsimile of edition of 1744. Columbia University Press, $2.00.*

This forgotten New England poet of two centuries ago confesses in his preface that he wrote poems only as "the amusements of his looser hours" while in college. A few are sonorously patriotic (with a colonial patriotism, of course) but by far the majority are solemnly and sternly religious. Of the latter, some are what passes as Miltonic—that is, bombastic, as all imitations of Milton are—but others are hymns of pure and lofty quality. Not without reason did he inscribe one poem "to the Reverend Dr. Watts on his divine poems." But if these were the amusements of young Mr. Byles' "looser hours," one wonders what would have been the expression of his graver moments.

Books Received

Finland. By J. Hampden Jackson. Macmillan, $2.00. (To be reviewed.)

Selected Letters of Edwin Arlington Robinson. Macmillan, $2.50. (To be published Feb. 20.)

Boardman of Burma. By Joseph Chandler Robbins. Judson Press, $1.00. Boardman belongs to the heroic first generation of American missionaries to the Orient. He went to Burma in 1825. Judson had gone some years earlier. Judson had a long career, Boardman a short one. Boardman died at thirty and his widow became the second Mrs. Adoniram Judson. But his four years in the field wrote a record the luster of which a century has not dulled. Dr. Robbins, himself a former missionary in the Philippines and for nearly twenty-five years secretary of the American Baptist Foreign Mission Society, has both the knowledge and the feeling to qualify him for his task as biographer.

Creative Personalities, Vol. I, Vocations and Professions. Edited by Philip Henry Lotz. Association Press, $1.25. The lives and characters of thirteen great men are presented by as many writers. The majority are Americans. Their vocations range from aviator to philosopher, from musician to missionary. Schweitzer might have served for both of the last two, but those chosen are Bach and Stanley Jones. And there are Julius Rosenwald, David Livingstone, Debs, Fosdick, and more. The chapters are concise and are equipped with bibliographies and discussion outlines. A splendid book to use with a group of young people.

Following Christ. By W. B. Matthews. Longmans, $1.00. This is the Bishop of London's Lenten book for 1940, by the dean of St. Paul's. American as well as British readers know him well and read him always with profit.

The First Hundred Years, A History of the House of Dodd, Mead & Company, 1839-1939. By Edward H. Dodd, Jr. Dodd, Mead & Company. With this handsome volume the fine old firm celebrates the completion of a century of publishing. Mr. Dodd's first publications were theological, and his backlog was an annual volume of sermons by the minister of the Brick Presbyterian Church. The firm assumed its present name in 1870. May it live and prosper another hundred years.

Acculturation in Seven American Indian Tribes. Edited by Ralph Linton. Appleton-Century $4.00. The contacts and interpenetration of cultures where two widely different groups meet are among the most basic facts of human history. Studies in this field have been enriched, in recent years, by the researches of many anthropologists. The eight who contribute to this volume (including the editor, who is also the author of three interpretative chapters) approach the data as scientists, not as sentimentalists or humanitarians. Their work will be valuable to all serious students of the fundamental processes of social change.

The Course of American Democratic Thought, An Intellectual History Since 1815. By Ralph H. Gabriel. Ronald Press Co., 15 E. 26th St., New York, $4.00. (To be reviewed.)

One Man Against the North. By David Irwin and Franklin M. Reck. Crowell, $2.00. David Irwin is the "one man" who traveled and lived among the Eskimos. Franklin M. Beck, editor of the *American Boy,* assisted in writing the story of the experience. Boys will be delighted and instructed. (To be published Feb. 28.)

Logic and the Cosmic Order. God and the Cosmic Order. By Louis F. Anderson. 2 vols. The Theistic Society, 270 Seaman Ave., New York. Price not given.

The American Novel, 1789-1939. By Carl Van Doren. Macmillan, $3.00. (To be reviewed.)

CORRESPONDENCE

Why Not a Legal Embargo?

EDITOR THE CHRISTIAN CENTURY:

SIR: Having just read Dr. Latourette's article, "A Church-Made War with Japan?" in The Christian Century of January 31, and previously Dr. Warnshuis' "The Way to Peace in East Asia," in the January 3 number, I am bewildered. These two men stand almost without peer in my garden of I. Q.'s. But the impression left by these articles is a chain of non-sequiturs and assumptions altogether unreasonable. For instance, if the suggested embargo is so terrible to contemplate, why hasn't the "moral embargo" already in force led Japan to declare war against us? Neither writer referred to the two main bills now pending—the Pittman and the Schwellenbach bills—which aim only to establish common honesty among nations.

I cannot bring my mind to acquiesce in their viewpoint. Several questions rise:

1. Is the alternative procedure suggested by either author adequate?

2. What about the basis that the United States already has for drastic action in the fact that Japan has already broken its treaty obligations to us?

3. Whereas both men declare that Japan would only proceed to get its war materials elsewhere, what shall America do with "woe be to him by whom the offense cometh"? And what about the many authorities who declare definitely that Japan could *not* get its materials elsewhere?

4. And if Japan cannot yet subdue China when we are helping her with all these essential materials, how eager will she be to try to fight it out with us also?

5. And if she should retaliate by making further trouble for American citizens and property in China, what about the incidents already listed in our state department?

And for pity's sake, why pin the blame, if any, on the church?

Berkeley, Calif. (MRS.) BURTON ST. JOHN.

Wars Are Not Easily Made

EDITOR THE CHRISTIAN CENTURY:

SIR: The article in the January 31 issue of The Christian Century, "A Church-Made War with Japan?" by our universally respected friend, Dr. Latourette, shows that one may be an authority on the facts of history, but that no one is an authority in predicting the future (as anyone who has studied such recent history as that of the last two decades should know). Wars are not as easily made, either church-made or politician-made, as they

used to be, except when a powerful totalitarian state is determined to conquer a weak neighbor.

Dr. Latourette's thesis is that an embargo would most probably lead to war. But one can just as easily say that the failure to impose an embargo would most probably lead to war. If Japan should conquer China and win all the boundless resources of that great land, would she not then try to conquer the world according to the plan outlined in the Tanaka Memorial?

It is quite probable that if the nations had placed an embargo on Japan in 1932 it would have stopped her adventure in the beginning. Furthermore there might not have been any attack on Ethiopia, no rape of Czechoslovakia and perhaps no world war. Perhaps the laissez faire policy which Dr. Latourette advocates is much more likely to bring eventual war than to try by peaceful means to stop Japan's war now.

Dr. Latourette's plan or lack of plan will greatly encourage the Japanese militarists. Failure to act encouraged them to go on from Manchuria to Mongolia and from Mongolia to north China and from north China to all China. And Dr. Latourette contemplates centuries of Japanese aggression in China. What will that do to the peace of Asia and the world?

Upland, Calif. F. J. White.

Is the Inference Just?

Editor The Christian Century:

SIR: Dr. Latourette's article, "A Church-Made War with Japan?" undertakes to refute arguments for restraint in trade with Japan with a series of "chances," "likely," "presumably," "probably" predictions of war by Japan upon the United States. Other observers think negatives should be put before these words. Of course, nobody knows the answer with absolute certainty. But after reading the article I wonder if a final sentence is not logically demanded by the total argument. To "Let not the churches of America have the blot of a Japanese-American war upon their record!" add, "and let American merchants of death still go on shipping their oil and steel to Japan."

Crozer Theological Seminary, Gordon Poteat
Chester, Pa.

The 'Only Course of Righteousness'

Editor The Christian Century:

SIR: Everything in me that seems to me to be Christian or American or in any way noble cries out in protest against the article "A Church-Made War?" by Dr. Latourette in the January 31 issue of The Christian Century. The argument presented is typical of those who would have America continue her unholy alliance with Japan in her ruthless and barbarous war. Reduced to its simplest terms it is this: Although considerations of morality would make it desirable for America to cease furnishing Japan with the materials to bomb defenseless Chinese cities, considerations of expediency forbid it. (It seems to me a man named Pontius Pilate once solved a dilemma in that way.)

If America, with her geographical advantages, her huge resources and her not-to-be-despised defenses, cannot act on the basis of principle rather than expediency, then we might as well admit that no nation under heaven will ever be able to do so and that such a thing as morality in a nation is impossible. What a spectacle is this: Great Uncle Sam bludgeoned and bullied by little Nippon so that he doesn't dare to call his soul his own!

There are hosts of us who think that the fear of war with Japan is a bogey. All of the information that comes to us (and some of it is very direct) indicates that it would be suicidal for Japan to attack the United States. If she cannot prosecute her war in China without our assistance, how is she going to fight against us in addition to China? The only way in which war could come would be through American resentment of Japanese reprisals. There America holds the answer. She can determine to accept such reprisals as a temporary necessity—a part of the price she has to pay for clean hands.

This is the only course of righteousness. If that course should lead to war, it could by no stretch of the imagination be called a "church-made" war, though the church advocates this righteous course. It would be a Japan-made war, or a war made by American interests which are not willing to sacrifice advantages that they have in the Far East.

Now I shall go and send those delayed telegrams to my senators and congressman and to Secretary Hull.

Memorial Presbyterian Church, George J. DeWitt.
Dover, N. J.

Thirty-Two Dissenters

Editor The Christian Century:

SIR: Pacifists may feel encouraged by the unusual attack made upon them by 32 prominent Christian leaders, who have issued a declaration of their "common convictions on the bearing of the Christian faith upon the present international conflicts." These leaders define the pacifist position to be that "since all war is unchristian, Christians in neutral nations should not discriminate between belligerents." "In contrast," they assert, "to equate what the Soviet republics are doing in Finland and what the Finns are doing to defend their liberties is to deny all ethical discrimination."

Pacifists would deny this to be a fair statement of their position. An affirmation that dishonesty, stealing, adultery and murder are all unchristian, is not asserting an equation of guilt in those who do these things.

These thirty-two Christian leaders refer to themselves thus: "Others equally honest and peace-loving believe that when Christians are convinced that their nation is engaged in resistance to aggression or in defense of international order, they must obey its call." In passing it may be remarked that the Japanese are calling their invasion of China a "resistance to aggression," and a "defense of a new order in east Asia."

Their statement means in effect that any war which the United States may proclaim will find these 32 Christian leaders obedient to their nation's call. Many are prophesying that we are already on the way to entrance in the European war, the same way that we went in 1914-1918: first our sympathy, then our arms and munitions, then our money, then our men. And shall we not then be fighting "in resistance to aggression and in defense of international order"? Then these 32 Christian leaders will again present arms, exactly as they did in the last war. Their churches will again become recruiting stations, and their pulpits will be occupied by military officers calling upon all patriotic citizens to enlist, to send their sons, to subscribe to war loans, etc. "They must obey its call."

Certainly all who read the statement of dissent of the 32 must miss something important, namely, any reference to the specific teaching of Jesus on war, particularly to the Sermon on the Mount. Have you not read these words of Jesus: "Love your enemies"? or these words of Paul, "Therefore, if thine enemy hunger feed him; if he thirst give him drink"?

Are England and France doing that to Germany? Are they not doing all they can by their blockade to starve the women and children of their enemy? More than that, did not England and France continue to starve the little children of Germany for many months after the other war was over, and keep away from these *thirsty* little ones the milk which Quakers were so anxious to take to them? And these are the same Allied powers for whose victory these 32 Christian leaders are ostensibly hoping and praying! I do not say that there is no difference between Hitler or Stalin and the Allied leaders. I do not even say that the Allied leaders are wicked. But I do say that war is wicked; and to quote from the Oxford Conference Report: "War involves compulsory enmity, diabolical outrage against human personality."

We have become familiar with the symbolic figure of Mars, dripping with gore from lustful mouth and hands. Says secular business: You do more harm than good; you are useless; we will have none of you! Say Christian moralists: You are base, foul, hellborn, reprobate; we abjure and renounce you utterly! But a few still hesitate: We may have need of you to fight against our enemies!

Chicago. Henry Huizinga.

NEWS *of the* CHRISTIAN WORLD

C.I.O. Leader at Ministers' Meet

Ohio Pastors Hear Lewis Ask Church Aid for Workers—Score War, Vatican Appointment—Plan Merger

(Special Correspondence)

COLUMBUS, O., Feb. 1.—From the unscheduled appearance of John L. Lewis, president of the United Mine Workers of America, to the wholesale passing of resolutions in its closing hours here today, the 21st annual Ohio pastors' convention has had an atmosphere of distinctiveness. The Lewis address was the more dramatic because it was the result of an invitation forced from the floor over the obvious reluctance of convention officers. The resolutions caused less debate than usual. Their passage seemed more a matter of routine than of climax to discussion.

It was evident from the first hour that the question of an invitation to the C.I.O. leader would be raised. At the first business session Tuesday the executive committee reported that it was sending fraternal greetings both to the Mine Workers' convention and to the Farmers' Week convocation at Ohio State University. Almost immediately several clergymen were on their feet and Rev. O. L. Ashburn, Methodist pastor at New Bedford, moved that Mr. Lewis be invited to speak for 15 minutes. The motion prevailed despite some parliamentary maneuvering. Coming before the convention late the same afternoon, Mr. Lewis, in quiet tones, declared that "before a man can properly worship God, he must eat." He warned that labor and the church together must find jobs for 600,000 idle young people, pointing to Germany as an example of loyalty to a leader who had promised bread at cost to culture, liberty and the church. He said he believed in "the great work being done by the Christian church," but that many workers wondered why it did not give them better support. As he left the hall Mr. Lewis was given a rising ovation.

Plan Church Council Merger

The most important business action was the unanimous approval of proposals to merge the Ohio council of churches and the Ohio council of religious education by the assembly of the church council in its annual meeting. A joint committee has been working quietly on this merger for several months. The religious education council is to act at a meeting Feb. 12.

Dr. B. F. Lamb was honored for his 20 years as executive secretary of the state council of churches at the fellowship dinner Monday evening. Dr. Fred L. Dennis, pastor of First United Brethren Church, Dayton, was elected president of the 1941 convention. He succeeds Dr. H. Nevin Kerst of Canton.

Oppose War, Vatican Appointment

A closer division over statements on the church's attitudes toward war was noted over previous years. The convention voted, by a clear but not large majority, that "should our nation become involved in any way, the government need expect no encouragement or support of us pastors in waging war." Other resolutions adopted objected to the "appointment of a representative of the American people to the court of the pope at Rome"; declared war on gambling "including bingo," and asked for a year's study of weekday religious education with a view to further experimentation.

The convention further deplored the $3,000,000,000 defense budget for 1940-41, championed the rights of conscientious objectors, indorsed a referendum vote prior to conscription for military service outside the Western hemisphere, approved Secretary Hull's reciprocal trade treaties, and urged the strengthening of American democracy "through solving pressing domestic and economic problems." The industrial relations report asked for preservation of democracy through revision of "an autocratic economic system." There seemed to be a conscious avoidance of any references to the relief and political situations in Ohio, although a small group was known to favor action looking toward a reconciliation of rural-urban differences in the state through church-sponsored conferences.

Women Study World Mission

The women's department of the church council, under direction of Mrs. Ruth Mougey Worrell, ran a simultaneous convention in First Congregational Church, featuring world-wide missionary interests. Many younger women were present. Miss Blanche Studer of Cincinnati was elected president, succeeding Miss Mabel Head of Cleveland. Mrs. Harper Sibley of Rochester, Dr. Georgia Harkness of Garrett Biblical Institute and Mrs. Frederick B. Fisher of Detroit were the guest speakers.

The convention listened to such spokesmen for modern religion as Reinhold Niebuhr, Rabbi Samuel Goldenson, Luther A. Weigle, Hermann Morse, Merton S. Rice, Mordecai Johnson, Hornell Hart, Sam Morris and Sherwood Eddy. Dr. Walter Russell Bowie conducted the devotional hour. The convention drew nearly 1,000 pastors from every section of Ohio. The program included provisions for denominational meetings and fellowship gatherings for rural men. Discussion groups on evangelism, religious education, temperance, world affairs, religion and marriage, and youth leadership occupied the afternoon periods.

O. M. WALTON.

No Federal Help for Interchurch Credit Union

Officers of the New York state council of churches, which had planned to launch an interdenominational credit union to serve ministers, have run up against a curious quirk in federal regulations. No charter can be secured, according to federal administrators, because credit unions must secure their members from "a homogeneous group." A denominational organization, it has been ruled, would be homogeneous, but an interdenominational one, never.

N.Y. Churches in Reform Moves

State Council Hears Report of Social Action Body—Fight Gambling—Educational Projects Stressed

(Correspondence from Western New York)

ALBANY, Jan. 29.—The annual meeting of the New York state council of churches was held in Albany Jan. 16-17 with a good attendance and marked enthusiasm for the work of the council. Dr. Wilbur T. Clemens has completed his fifth year as general secretary and Rev. T. Basil Young 18 years as director of education and program. The reports showed that educational projects had dominated the far-flung service of the state council, including conferences, institutes, regional conventions and schools. A committee on inquiry into the facilities for the weekday religious schools of the state was set up consisting of Dr. George L. Cutton, chairman, Dr. Hugh Moran, Rev. Kenneth Cober, Rev. J. H. Carpenter and Dr. Burton D. McCormick.

* * *

Continue Fight Against Pari-Mutuel Gambling

The report of the social action commission was received with great interest. The commission is a very active department of the state agency with Rev. Harold Buckland of Schenectady as chairman. While the defeat of the pari-mutuel gambling fight was discouraging, the commission was comforted by the fact that the battle is not done. The amendment gave the legislature permissive powers, not a mandate, to set up this gambling scheme. A determined group of Christian legislators is at work trying to delay legal action until a thorough study can be made of this business in other states. A vigorous attack is being made against any extension of gambling to permit more horse race tracks or dog-racing. The commission reported that the pari-mutuel gambling amendment was adopted by the vote of less than one-seventh of the total voting population. This was interpreted as a moral challenge to the pastors and churches of the state to arouse the interest of intelligent citizens in moral reform.

* * *

Council Plans Celebration

Dr. Clemens showed that the council's finances had been steadily rising from $14,000 raised in 1934 to $21,000 in 1939. However, an indebtedness of $17,000 still stands against the council, although considerably reduced since 1934. It was voted to celebrate the 85th anniversary of this organization in the state this year by raising this entire indebtedness.

New officers of the state council of churches for 1940 are as follows: Dr. Howard V. Yergin of New York, president; Dr. A. K. Getman and Judge Frank Cooper of Albany, Dr. Robert H. Nichols and Dr. Robert Bruce of New York, Mr.

A. W. Henshaw of Schenectady and Mrs. Irving Walker of Rochester, vice-presidents; Rev. George Walker of Perry, secretary, and Alvan H. Rogers of Gloversville, treasurer.

* * *

Preaching Conference At Syracuse

The state-wide preaching conference was held at Syracuse University Jan. 22-23 under the auspices of the university, the Syracuse council of churches and the state council. Leaders included such men as Dr. Luther A. Weigle of Yale University, Dr. Harold Phillips of Cleveland and Dr. Lloyd Foster of East Orange, N. J. A severe snowstorm reduced the attendance to some 150 central New York clergymen.

* * *

Baptists Hold Convocations

The Northern Baptist Convention held 11 of its 100 convocations of congregations in the state, opening the program Jan. 16 in the Emmanuel Baptist Church of Albany. A team of six outstanding leaders of the denomination held conferences or addressed delegates in mass session all day. A delegation of 28 from Elizabethtown and Moriah Baptist churches made a round trip of over 300 miles through snow and blizzard to attend the Albany meeting. Rev. John A. Scarberry is the energetic pastor of these churches. Rev. Theodore Conklin of Stillwater was the convocator of the Albany meeting. Other places visited by the team in similar convocations were as follows: Jan. 17 Poughkeepsie, Jan. 18 Utica, Jan. 19 Potsdam, Jan. 21 Rochester, Jan. 22 Syracuse, Jan. 23 Olean, Jan. 24 Jamestown, Jan. 25 Buffalo, Jan. 26 Elmira, and Jan. 29 Binghamton. The theme of the meetings was "The Mission of the Church in a Distressed World." Dr. G. Pitt Beers of New York was the leader.

* * *

Methodist Advance Meetings

Four Methodist bishops are participating in this state's part of the nation-wide Methodist Advance meetings. On Feb. 5 the program opens in Trinity Methodist Church, Albany, and continues after that in Utica, Syracuse, Rochester, Buffalo and other centers. The four bishops are Francis J. McConnell of New York, John C. Broomfield of St. Louis, William C. Martin of Omaha and William T. Watkins of Atlanta. A total of 82 meetings has been arranged.

* * *

And So Forth

The new building of the First Reformed Church of Albany was dedicated in December. It is a marvel of simplicity, beauty and usefulness. The colonial design has been kept throughout, even to the arrangement of a chapel with old-fashioned box pews, similar to the church sanctuary which has been in use for over 100 years.

The southern section of Rensselaer county is being attached to the Albany county council of religious education in return for permitting Cohoes and adjacent territory to be connected with Rensselaer county for the purposes of religious education. The scheme has been worked out by the state council of churches with the approval of both county councils.

GEORGE L. CUTTON.

Chicago Churches Reelect Leader

Federation Names Dr. Wakefield for Second Year—Dr. Poling Brings Peace Messages—Religious Education Meet

(Correspondence from Chicago)

CHICAGO, Feb. 5.—Dr. Ralph Wakefield, pastor of the Irving Park Methodist Church, was unanimously reelected president of the Chicago church federation at its annual meeting on Jan. 29. Among the major activities of the federation during the past year, in which Dr. Wakefield served his first term, have been the preparation for participation in the National Preaching Mission for 1940-41 and the campaign against bookies and protected gambling and vice in the city. Other officers elected were: Oscar C. Hagen, investment broker, Dr. Howard A. Vernon, pastor of Englewood Baptist Church, Mrs. Peter Peterson, and Bishop James A. Bray of the Colored Methodist Episcopal Church, vice-presidents; Dr. C. S. Laidman, recording secretary; Mr. Roy R. Marquardt, treasurer; and Mr. Walter R. Mee, executive secretary. No small part of the credit for the efficient work of the federation must be given to the able but unobtrusive work of Mr. Mee. Mrs. Silvester Schiele retired from the office of president of the woman's department of the federation after ten years of exceptionally competent leadership.

Dr. George M. Gibson, pastor of the Hyde Park United Church, presented a study of the relief situation in Illinois on behalf of the Hyde Park-Kenwood council of churches and synagogues. More will be said about this study later.

* * *

Daniel A. Poling a Special Speaker

Dr. Daniel A. Poling, head of the Christian Endeavor movement and pastor of the Baptist Temple in Philadelphia, was the chief speaker at the meeting of the church federation. He presented a five-point plan for world peace: a world state for the administration of international affairs; abandonment of colony ownership by any nation or empire; recognition of the tariff principle to maintain higher living standards; free access to raw materials and natural resources; and a coalition peace commission.

* * *

Sunday Evening Club Hears Dr. Poling

Dr. Poling also spoke at the Sunday Evening Club, meeting in Orchestra Hall, on the evening preceding the church federation's meeting, his subject being "The World That Waited Too Long." He maintained that peace might have been saved if the Allies had given the German republic a better chance to live; but they waited too long in making concessions. He applied the same thought to America by suggesting that we may wait too long "to re-create living conditions within our national world."

Other recent speakers at the Sunday Evening Club have been Dr. Paul Scherer, pastor of the Lutheran Church of the Holy Trinity, New York; Dr. Reinhold Niebuhr, of Union Theological Seminary, New York, who spoke on "The Peril and Promise of Tomorrow," and Dr. Albert G. Butzer, of Westminster Church, Buffalo, N. Y.

* * *

International Council of Religious Education to Convene

The Stevens Hotel will be the scene of the annual meeting of the International Council of Religious Education next week, and the program promises to be as full as ever. With 16 professional and advisory sections meeting both separately and jointly there will be never an idle moment. Forty-one denominations and 30 state councils will be represented. Among the Chicago university, college and seminary faculty members appearing on the program will be Professors John T. Frederick, C. S. Braden and Frank M. McKibben, of Northwestern; Professors W. C. Bower, Ernest W. Burgess and Ernest J. Chave, of the University of Chicago; Dean Hedley S. Dimock and Professor H. D. Edgren, of George Williams College; Professor Georgia Harkness, of Garrett Biblical Institute, and Professor Ross Snyder, of Chicago Theological Seminary.

Hon. Alfred M. Landon, former governor of Kansas, is to be speaker at a men's luncheon in the Morrison Hotel, Feb. 9, under the joint auspices of the International Council of Religious Education and the newly formed laymen's council of the Chicago church federation. The discussion at the luncheon is to be "devoted to a timely consideration of the opportunity of Christian laymen in conserving the religious foundations of our democracy."

* * *

Can City Churches Be Rejuvenated?

The movement of the well-to-do to the suburbs has resulted in the closing of 36 Methodist churches in Chicago in 30 years, according to a report of Dr. Aubrey E. Moore, superintendent of the Methodist Home Mission and Church Extension Society of Chicago, presented at a recent meeting of 250 Methodist ministers and laymen. It is proposed to launch a scientific survey immediately to see what can be done about it.

* * *

'This Business of Relief'

Earlier I referred to Dr. George M. Gibson's statement on the relief situation to the Chicago church federation's annual meeting. It was a summary of a report of the Hyde Park-Kenwood council of churches and synagogues. The report contains such statements as this: "If the works program were taken out of the picture we would still confront the same situation as that of 1934-35 when one out of five were without work. Basic factors: unemployment; technological displacement; age trends; new workers (half a million each year); sickness; dependency."

The report contains much else of the greatest importance, including an analysis of the skeleton budget and the cut budget of the Chicago relief commission.

In answer to the question "What can the churches do about it?" it is suggested that they inform their constituents, help tell the general public, and call on the proper public officials and bodies in specific matters.

CHARLES T. HOLMAN.

Finnish Mission Given U. S. Aid

International Missionary Council Tides Over Work in India Cut Off from Home Base—Free German Workers

(Special Correspondence)

NEW YORK, Feb. 4.—The extension of the war in Europe to Finland has added its challenge to the solidarity of the missionary enterprise of the church. Last week brought a cablegram from Finland stating that Finnish missions abroad were cut off from their home base. This probably means that governmental restrictions make it impossible to remit any money to foreign lands. The cablegram urged that the mission in India was in immediate need of funds. Fortunately the response to earlier appeals enabled the International Missionary Council to send an emergency gift of $500 immediately to the National Christian Council in India for this Finnish mission working in Sikkim on the borders of Tibet. Other Finnish missions are in China and in southwest Africa. The mandates commission of the League of Nations has repeatedly commended the work of this mission in Africa.

German Missionaries Released from Indian Internment

From India, recent reports have stated that 12 German missionaries have been released from the internment camp, leaving 24 still interned. It is expected that more will be released as the commission of inquiry obtains more information regarding the character and activities of these men. There is general agreement that the India government has acted handsomely in this whole matter. The missionaries who have been released speak with appreciation of the kindly treatment received throughout their stay in the camp, and the gracious way in which the commission of inquiry performed the duty entrusted to them. On the other hand, the release of these missionaries adds a heavy burden upon the whole missionary movement which must now find the funds for the maintenance of these missionaries who are entirely cut off from their German supporters. The churches in India are struggling nobly to meet the demands of this new situation, but they need help.

British Exempt Lay Missionaries from Army Service

From Great Britain the reports continue to confirm the liberal attitude of the government with respect to missionary work. The maintenance of this work in as nearly normal a way as possible is desired. In recent discussions of the effect of the military service regulations on missionaries, proposals were favorably received for the exemption of lay missionaries. Ordained men, doctors and schoolmasters over the age of 25 are already exempt from such service and others are subject to the regulations only when they return to England.

Moreover, careful attention is being given to the maintenance of the work and the care of the property of the German missions in British territories. A special

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gift of £250 for this purpose has been received from one donor. And when the missionary societies conferred regarding a united missionary appeal to be broadcast by radio, they agreed that the common object to which they would devote the funds received in response to the appeal should be the work of the German missions.

German Missionaries Ask Only $20 a Month

Earlier reports have described the distress of the Batak mission of the Rhenish Society in Sumatra where about 100 missionaries are cut off from German support. The churches with over 400,000 communicants are practically self-supporting. Among the various plans proposed to deal with the situation, the most challenging to American Christians is one by which the Dutch missionaries in all the Netherlands Indies will voluntarily assess themselves a percentage of their own salaries and so share what they have to provide urgently needed aid for their German associates.

The Rhenish mission with headquarters in Canton, China, in their appeal for aid have stated that they are willing to try to manage to carry on their work if $20 per month can be provided for each adult missionary, of whom there are 15.

Dr. Mott Conferring in Latin America

Dr. John R. Mott, chairman of the International Missionary Council, has been in Mexico for two weeks holding a conference of missionaries and Mexican church workers. During February and March he will preside over similar conferences in Puerto Rico and Cuba. Later in the year he plans to hold such conferences in Brazil and in the River Plate region in South America.

J. Merle Davis, director of the council's department of social and economic research, has accompanied Dr. Mott to Mexico for the purpose of initiating studies with reference to the social environment and economic basis of the Mexican churches, similar to the studies in east Asia and India which are reported in Volume V of the Madras Series, a book, by the way, of real value to American church leaders concerned with the problem of maintaining home missionary churches.

Dr. William Paton, the council's secretary in London, has cabled that he is planning to arrive in New York about Feb. 15 for consultation regarding these wartime problems of the world mission of the church.

A. L. WARNSHUIS.

January 3 Issue Still Needed

Although we have received many copies of the January 3, 1940, issue of The Christian Century, in response to the recent notice printed in these columns, the demand still continues. Readers who can supply copies of that issue would confer a favor by sending them to the business office, 440 S. Dearborn St., Chicago.

Church Sunday School Editor Dies

Dr. Joseph Allen Lyter died on Jan. 29 at Dayton, Ohio, aged 75. Since 1926 he had been associate editor of Sunday school literature for the United Brethren Church.

Philadelphia 'Y' Cuts Huge Debt

New Secretary Registers Notable Success—Methodist Advance Stirs City—Church Educators Hold Conference

(Correspondence from Philadelphia)

PHILADELPHIA, Jan. 31.—Under the leadership of the new general secretary, Lester C. Haworth, the Philadelphia Y.M.C.A. has made remarkable progress during the last four years in rebuilding and refinancing. The debt, which had been over $5,000,000, has been reduced to $400,000. The large Central Arch Street building, lost in 1937 by mortgage foreclosure, has been recovered. Within the last 18 months voluntary contributions have been over $700,000. The secretarial staff has been strengthened. The association has become thoroughly identified as a Christian agency and an ally of the church. The general secretary has been appointed chairman of the Committee of 100, for the leadership in the 1941 Philadelphia Christian Mission, which will be held under the department of evangelism of the Federal Council.

* * *

Methodist Advance in Keynote Meeting

Sounding a keynote for the Methodist Advance, in his opening address at the Philadelphia meetings on Jan. 23 in Arch Street Church, Dr. Miron A. Morrill of Chicago declared: "We are at the end of an era in Western civilization, an epoch as important in its change as the Renaissance or the Reformation." As in the other centers in the Northeast Jurisdiction, the Philadelphia sessions were large and enthusiastic and inspirational. Assisting Bishop E. G. Richardson of this area were Bishop Robert E. Jones of Columbus, Ohio, from the Central (Negro) Jurisdiction and two new voices from the former Southern Methodists: Bishop Clare Purcell of Charlotte, N. C., and Bishop Paul B. Kern of Nashville, Tenn. Judge F. A. Stanger of Bridgeton, N. J., addressed a luncheon for men; Mrs. A. E. Beebe of Brooklyn, one for women.

Asked in open forum why preachers did not "stick to preaching Christ and him crucified," Bishop Purcell replied that "we cannot ignore the social implications of the gospel. The church will speak out on war, poverty, injustice, intemperance and disease." "The race problem," said Bishop Kern, "is one of the major battles on the non-Christian front." "The average minister," he added, "does not expect anything to happen on Sunday morning."

* * *

Church and International Policy Will Be Studied

A study conference on the church and the international situation will be held here at the First Baptist Church, Feb. 27-29. It has been called by the department of international justice and good will of the Federal Council, of which President J. H. Franklin of Crozer Seminary is chairman, and was originally scheduled for Jan. 16-18. About 200 delegates from a score of denominations will consider the contemporary international situation to gain a timely and effective policy and program for the church in this crisis.

* * *

Church Educators Hold Conclave

Church educators in a three-day conference here at the Benjamin Franklin hotel at the 29th annual session of the Council of Church Boards of Education had for their general theme: "Christian Education and American Democracy." Representatives from 350 Catholic and Protestant educational institutions also met in a conference on church-related colleges. Along with the combined meetings, separate sessions were held for the denominational units.

* * *

Dr. Kistler Chosen To Head Beaver

Dr. Raymon M. Kistler of Central Presbyterian Church, Rochester, N. Y., has been named to succeed Dr. Walter B. Greenway as president of Beaver College, Jenkintown, Pa. A graduate of Westminster College and of Pittsburgh Theological Seminary, he has served as moderator of both the Erie and Rochester presbyteries, as vice-moderator of the synod of New York, as president of the New York state council of churches, and he is a member of the Presbyterian General Council. For three years he has been on the Beaver board of trustees.

* * *

Lutheran Emergency Appeal Overhead Underwritten

The first large contribution of $10,000 for the Lutheran emergency appeal came from the United Lutheran Publication House in Philadelphia, with $5,000 of it for campaign expenses, so that none of the $500,000 asked for their war relief will go to overhead. Most of the half-million dollars now being raised will be administered through the Lutheran Church in Finland; part for the relief of Lutheran missions in India, Africa, China and New Guinea, financially cut off by the war; part for needy Lutheran congregations in France. Dr. Oscar C. Mees of Canton, Ohio, is campaign director.

* * *

British Friends Seek Formula for Peace

Francis Pollard, chairman, and Carlin Kapper-Johnson, secretary of the Friends Peace Committee of England, will arrive shortly from London to ascertain if some formula may now be found to bring about international peace. The Iowan hostel for refugees has been working so effectively beyond capacity that the American Friends Service Committee will establish another refugee hostel, with accommodations for 50, in Indiana.

* * *

And So Forth

On Founder's Day, during midyear commencement of Temple University at the Grace Baptist Temple, a portrait of the late Dr. Russell H. Conwell, founder of Temple, will be presented by Mrs. Charles H. Evoy as the gift of the Temple University women's club.

Keymen of the 67 counties and denominational leaders will compose the Protestant members of the committee on religious cooperation for the Pennsylvania Job

Mobilization Campaign, under the chairmanship of President Ralph D. Hetzel of Pennsylvania State College. This commonwealth is reported to have had last year the largest industrial expansion of any state.

Speaking in St. Andrew's Chapel of the Philadelphia Divinity School, Bishop William T. Manning of New York again scored the Presbyterian-Episcopalian concordat as "a measure divisive and disruptive, so highly experimental that it would unquestionably separate the Episcopal Church from fellowship with the rest of the Anglican communion the world over."

Dr. A. Earl Kernahan of Washington, D. C., is holding, Feb. 4-15, a directed survey and visitation evangelism campaign at Chester, Pa.

Lincoln's birthday here will be marked by a lecture on Lincoln by Dr. Joseph Fort Newton for the benefit of the federation of churches.

CHARLES DANIEL BRODHEAD.

Bishop McConnell Heads Effort to Aid Spanish Refugees

Bishop F. J. McConnell of the Methodist Church is acting as chairman of a committee raising funds to charter a number of "rescue ships" to take Spanish refugees, now in France, to Latin American countries. First shiploads have already left for the Dominican Republic. Meanwhile, the papal secretariat of state announces that Franco is still holding 500,000 political prisoners in concentration camps, and that there are still 60 Catholic priests in jail.

Rural Church Workers Meet

New England Body Reports Progress—Conference on Civil Liberties—Dr. Calkins Advises Fellow Pastors

(Correspondence from New England)

BOSTON, Feb. 1.—The New England Town and Country Church Commission is an organization of individuals, rural pastors and lay workers, professors in theological seminaries and officials of denominations and councils of churches in all of our six states. Its annual meeting on Jan. 22 showed progress in its purpose of demonstrating the urgency of the rural problem and assisting the denominations and their federations to meet it. The financial secretary, Harvey F. Kazmier, reported a well laid foundation for adequate support. The field work of the president, Rev. Hilda L. Ives, since her return from Madras, reached scores of communities in all six states, besides her courses in Andover-Newton Seminary. Newspaper write-ups show how this youthful grandmother, swimmer and ordained preacher and teacher appeals to the public imagination. The climax of a day full of important reports and business was the address of Dr. H. Paul Douglass. "The movements for Christian unity themselves need unifying. In this lies the American contribution to the world movement. Your local readjustments must be made in the spirit of worship and catholicity, that the community may become a microcosm of the coming ecumenicity!"

* * *

New England Conference on Civil Liberties

The attendance at this gathering Jan. 27, called by the Massachusetts committee, Orville S. Poland, chairman, was so large that the general sessions had to be transferred to Pilgrim Hall. It ought to have been to Faneuil Hall or the Old South Meeting House! For the addresses and their reception proved that the spirit of the Revolution still lives. Groups in the morning discussed the abuse of law enforcement, the rights of the Negro, and attempts to censor the radio and other channels of thought. At the afternoon session, George E. Roewer said that 100 years ago it was a crime to organize to raise wages. The turning point came in 1842, when a Massachusetts court ruled that employees might organize for this purpose. The Railroad act of 1935, during the Hoover administration, laid the foundation for the Wagner act, which declares that "it is the policy of the United States to protect the right to organize." Employers appeal to their right of free speech to oppose unionization. But this must be divorced from all coercion. A bill is pending to make labor spies and armed guards unlawful. Those who claim protection by law must themselves obey law.

Gardner Jackson, of Labor's Non-Partisan League, discussed unfavorably the work of the Dies committee. Phil Frankfelt, Com-

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A searching and constructive study of the Proposed Concordat between the Presbyterian and Protestant Episcopal Churches. $1.25.

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by Ernest F. Scott
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Personalities of the Old Testament
by Fleming James
"A magnificent example of modern scholarship. He presents the great personalities as human beings."—*Christian Century.* $3.00.

Our Knowledge of God
by John Baillie
A penetrating study of the many vital interpretations of our human knowledge of God, a subject at the very core of religious belief. $2.50.

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munist, spoke for "minority parties." The attempt to force them off the ballot in Massachusetts was defeated last year, largely through the efforts of Prohibitionists. Mr. Frankfeld asserted his party's loyalty to American principles and independence of Moscow. He was applauded, as one man remarked, "because we favor, not communism, but free speech for all." To maintain the Bill of Rights, descendents of the American Revolution joined with obviously "new Americans"; and Bishop Oxnam of the Methodist Church, Father Ahearn, and President F. M. Eliot of the Unitarian Association defended "Freedom of Conscience in Peace and War."

* * *

A New Forum of Religion And Ethics

The Charles Street Meeting House Society on Jan. 14 held a "house-warming" of the building saved and renovated by residents of Beacon Hill and devoted to use as a "forum solely on religious and ethical questions," said to be " the first in the country." Gov. Saltonstall wrote: "By your preservation of so striking a reminder of the golden age of New England architecture, you have established a fitting symbol of your plans to revive the best days of its liberal tradition." Fittingly the A.M.E. Church, which had to relinquish too heavy a financial burden and seek a location among its constituency, is represented on the board. The director, John G. Greene, stresses the purpose to "work out new ways of bridging the alarming gap between the churches and the indifferent or antagonistic." A young people's discussion group will follow the afternoon forum. Recitals of younger musicians and a social center for European emigrés, of whom there are 5,000 in New England, are planned.

* * *

The Advice of a True Shepherd of Souls

Dr. Raymond Calkins, who is soon to close his 28-year pastorate at the First Congregational Church, Cambridge, opened his soul to the ministers of the Suffolk North Association on Jan. 30: "I have loved all my work, both preaching and administration, but, most of all, personal touch with people. Afternoons I have spent in calling, like a shepherd's dog gathering the flock. The pastor must keep physical vigor; intellectual competence plus strong faith; common sense and humor; instinctive refinement; tireless industry in the lines which count most; and, above all, must be a man of God. Be accessible even on your busiest mornings. Never assume that one confidence implies another, nor intrude an inch too far on personality. Never act as if in a hurry. Quick decisions are often necessary. Appeal to the will, in giving comfort. A young woman, sobbing, told me that the doctor said she had an incurable disease. Seven years later she told me: 'You shouted at me: There are no incurable diseases! and I have held my own.' "

E. Tallmadge Root.

Baptist Home Board Moves Offices

Offices of the American Baptist Home Mission Society have been moved from 23 East 26th Street to 212 Fifth Avenue, New York city.

Brooklyn Closes Church Study

Four Months' Intensive Study Reaches Climax at Annual Meeting—League For Peace Is Disbanded

(Correspondence from New York)

New York, Feb. 5.—The Brooklyn Church and Mission Federation held a new kind of conference Monday and Tuesday last week, to study the "state of the church in Brooklyn." Last February the report of the executive secretary to the board of directors of the federation recommended that a study be made. Consequently 145 ministers, laywomen, laymen, Y.M. and Y.W.C.A. secretaries, welfare workers, from every denomination and race, divided themselves into study commissions. They met for three hours every second Tuesday evening from Sept. 19 to Jan. 9. A survey specialist, Rev. W. Rudolph Stier, was secured to guide the study and an advisory committee composed of H. Paul Douglass, F. Ernest Johnson, Samuel L. Hamilton, Wilbur C. Hollenback, Arthur L. Swift, Jr., Mark A. Dawber and other denominational leaders was set up to advise the commission studies. University and seminary students were given special survey tasks.

* * *

All Recommendations Made After Careful Study

The result of this study and commission discussion was presented to the two-day conference in a 56-page mimeographed booklet. These were digests of longer reports covering some 150 pages. The churches of Brooklyn appointed delegates to the conference. Each commission report was given a two-hour period for further discussion and adoption by the whole conference. Many recommendations were hotly contested, some were finally eliminated, others were materially changed. When the report was finally adopted it became a pronouncement upon church, civic, social, welfare, education, labor, economic, evangelism and missionary problems of Brooklyn, made by the ministers and laymen themselves. The final session of the conference became the 111th annual dinner and meeting of the federation.

* * *

Melish Speaks on Federation

The enthusiasm and interest aroused by the whole procedure was attested by the response of the 450 ministers and church delegates who attended the final session. Philip A. Benson, past president of the American Bankers Association and treasurer of the federation, delivered an address on "Democracy and Religion." Dr. John Howard Melish, pastor of Holy Trinity Episcopal Church, made a masterful statement upon church federation. "Our ideal is a united Protestant church, as united as the American people," he said. "Federation *is* the church, as the United States *is* the nation—the nation organized."

Dr. Phillips P. Elliott, pastor of the First Presbyterian Church, presented the "Highlights of the Conference" after pointing out various conclusions of the several commissions. He closed with a powerful appeal for the church in which he said: "It is time for us now to say that the period of survey is over and we shall now try to act upon the things that we have learned. What we try to do as we act is to try to build the church. The one thing that has come out of this conference is an awareness of the importance of the church."

* * *

Propose New Basis of Board Membership

The financial report showed gross expenditures for the year of $60,569 exclusive of the social service information and referral service which is largely supported by the Greater New York Fund and the Federation of Protestant Welfare Agencies which spends another $10,000 annually. It was proposed to increase the number of board directors from 45 to 60 to allow 15 new members to be appointed by the denominational judicatories with churches serving Brooklyn. The present federation has only local church representation. Thus the new plan contemplates both direct local church and denominational membership conbined in the one board. The meeting referred the report of the conference to the directors for further study and action. A major recommendation of the conference was a plan for a "coordinated parish" which will attempt to combine 11 churches in the Williamsburg area in an urban adaptation of the "Rural Larger Parish Plan." National and local denominational approval has been given to the suggested setup.

Dr. Quentin T. Lightmer, pastor of Redeemer Baptist Church, was elected the new president for the year 1940.

* * *

League for Peace and Democracy Disbands

The much maligned and accused League for Peace and Democracy closed its books last Thursday after a testimonial dinner to Prof. Harry F. Ward, its retiring president, which was attended by over 500 members and friends. Dissension and a broken united front of peace objectives due to the war was given as the reason for the disbanding of 117 locals with 14,000 members. Dr. Ward in his address emphatically denied that the league was a communist organization or controlled by communists. He excoriated the Dies committee for "creating the communist myth" and denounced the press for its "garbled reporting." He pleaded for democratic institutions and attacked President Roosevelt, Father Coughlin and the movement to aid Finland.

* * *

Coughlin Investigation Demanded

Last Wednesday evening a large group of New York civic and religious leaders gathered at the Hotel Claridge to hear demands that Father Coughlin's relationship to the Christian Front should be thoroughly investigated by Congress and the department of justice. The principal speakers were John Paul Jones of Union Church, Brooklyn, and Bishop F. J. McConnell. New evidence of Father Coughlin's guilt was disclosed as collected by the editors of *Equality*.

At the same time the Catholic magazine, the *Commonweal*, attacked the Brooklyn *Tablet*, weekly Catholic newspaper. The

editor said: "Father Coughlin, the Brooklyn *Tablet, Social Justice* and their many abettors and sympathizers must bear the direct responsibility for the plight of these 17 young men. For months the *Tablet's* correspondence columns have been the free public forum for the national director of the group, John F. Cassidy." The *Commonweal* further accused Father Coughlin of inflammatory utterances. The *Tablet* countered with appeal of free speech in its forum articles and pointed out that none of the men had yet been convicted. Thus the war on the Coughlin front continues.

* * *

Queens Federation Holds Annual Dinner

The Queens federation of churches held its annual dinner Friday evening last week at the Union Congregational Church, Richmond Hill, L. I. Rev. William C. Bennett, the general secretary, gave a most stimulating annual report of activity; James Lee Ellenwood, state secretary of the Y.M.C.A., addressed the 300 delegates present. Rev. George D. Egbert, First Reformed Church, Flushing, was elected president.

* * *

And So Forth

Fire destroyed the historic Northfield Baptist Church, at Livingston, N. J., last Friday, causing damage estimated at $23,000. The congregation, one of the oldest in New Jersey, was organized in 1786. The edifice was erected in 1868.

All Saints Lutheran Church, Jamaica, Queens, was dedicated last Sunday afternoon by Dr. Samuel Trexler, president of the United Lutheran Synod, and in the evening Dr. Trexler installed Rev. Charles A. Davis as pastor of Christ Church, Brooklyn.

Grace Episcopal Church welcomed its new pastor, Rev. L. Wetherbee Pitt, last Sunday. He called himself a social liberal and said he would undertake to "follow the tradition of his predecessors at Grace Church."

Over 1,000 people attended the homecoming and celebration of the 35 years' service of Dr. A. Edwin Keigwin, at West End Presbyterian Church. Dr. Keigwin is a member of the executive committee of the Federal Council of Churches, past president of the Greater New York federation of churches and past moderator of the New York presbytery.

Edward S. Harkness, philanthropist, died last week at his home in New York. He was 66 years old. Since 1920 he has given away an estimated amount of over $100,000,000.

J. HENRY CARPENTER.

Louisiana Finally Elects a Bishop

After several unsuccessful efforts, the Episcopal diocese of Louisiana finally elected Rev. John Long Jackson, of St. Martin's Church, Charlotte, N. C., as bishop. Mr. Jackson is expected to accept the election.

Oregon State College Offers Course for Missionaries

Oregon State College has joined Cornell University and Iowa State in offering special courses in agriculture, home economics and rural sociology for missionaries on furlough. The first short course of this nature will begin in February 1941, and courses will be offered yearly thereafter.

Church Union Slow in China

Yunnan and Kweiyang Scenes of Hopeful Unity Moves—Associated Colleges Experiment Uncertain

(Correspondence from China)

SHANGHAI, Jan. 15.—Organic church union is not a matter of pressing interest in China these days, but the Christian forces are taking seriously the demand for cooperation and united planning. Earlier letters have described the successful union in educational work that has brought together several colleges and universities in Shanghai and Chengtu. A number of middle schools likewise have got together, sometimes on a denominational basis, sometimes transcending denominational lines. Also this correspondent has mentioned one or two rather abortive attempts to secure united planning on a wider scale. During recent weeks, however, a new call from the National Christian Council has resulted in an exploratory survey and a preliminary report. This shows several commendable union undertakings which have developed within church circles in the west and southwest under the impact of war.

* * *

Advance Moves in Yunnan Province

Notable among these is the work among students in Kunming. Over a year ago mention was made in these columns of the primitive state of the church in Yunnan province, and of the inadequate Christian forces and program to meet the new situation created by a great migration from the coast. A rallying of these forces however has resulted in splendid advance. Dean T. C. Chao of Yenching University was so moved by the challenge which faced him when he went there for an evangelistic campaign that he remained and became the pastor of a non-denominational student church. He himself is a Methodist. He has had the close cooperation of an American Presbyterian missionary who is associated with the Church of Christ in China and of the Anglican bishop in the Chung Hwa Sheng Kung Hui; also, of two missionaries of the China Inland Mission and the Chinese secretary of the Bible Society.

* * *

Trend Toward Unity In Kweiyang

Over in Kweiyang several new groups have started work; that is, groups which

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before the war had not established themselves in that backward western provincial capital. These include the Y.M.C.A. and the Y.W.C.A., the Chung Hwa Sheng Kung Hui (Episcopal Church) and the Church of Christ in China. In a sense all of these bodies are consummated unions, the Christian Associations drawing from and contributing to all Christian bodies, the Episcopalians representing the union of American, British and Canadian churches, and the Church of Christ in China being a union of Baptist, Congregational, Presbyterian and some Methodist churches. The Sheng Kung Hui was in the first instance concerned with providing a church home for its own people who had moved to the west. Very quickly their ministry was extended and an approach is being made to the students in the government and private colleges there. The Church of Christ has endeavored to be non-sectarian.

* * *

Denominational Bonds Hold

The discussions among church leaders, however, reveal a disappointing lack of readiness for anything like a surrender of denominational allegiance. In fact it grows rather more and more evident in China that the leaders of the several churches are pretty well convinced that the best progress is being made along denominational lines, and that organic union is apt to sacrifice efficiency and energetic evangelism. They find in union movements too much tendency to come down to the lowest common denominator and to hold fast only to those things which all hold in common.

* * *

Association of Colleges Under Stress

As a matter of fact, already there are questionings as to how long the associated colleges in Shanghai will hold together. Both St. John's University and the University of Shanghai have resumed partial occupation of their suburban campuses. Their financial interests are complicated by the additional expense of renting downtown premises, and the burden of a double administration is heavy.

* * *

And So Forth

Dr. Y. Y. Tsu, associated for many years with St. John's University, has been assisting the government in Hankow and Chungking during the past year. He is one of several well known Shanghai educators who have been making a contribution to the job of reconstruction in the west. Now he has been elected assistant bishop for Yunnan and Kweichow.

Other episcopal elections are as follows: Bishop T. A. Scott of Shantung succeeds Bishop F. L. Norris in Peiping, Rev. L. R. Craighill Bishop D. T. Hungtington in Wuhu, Rev. J. Wellington Bishop Scott, and Assistant Bishop C. B. R. Sargent Bishop J. Hind in Foochow.

JEREMY TRASK.

Hanover College Launches Financial Campaign

Hanover College, Presbyterian institution at Hanover, Ind., has launched a campaign to raise $1,000,000 to match a gift of from $250,000 to $500,000 offered by William H. Donner, Philadelphia steel magnate and alumnus of the college.

Churchmen Fight Gambling Evil

British Leaders Warn of Wastefulness in Wartime—Hore-Belisha's Resignation—Food Rationing

(Correspondence from England)

LONDON, Jan. 20.—"While the government calls for economy, saving and sacrifice, a host of the promoters of gambling are offering every inducement to squander what can ill be spared through the most selfish form of waste." These are words from a letter signed by the Archbishop of York and other leaders of the churches. They definitely throw the chief responsibility on the promoters of gambling facilities and speak of "organized exploitation." Their appeal is supported by Mr. Henriques, warden of St. George's Jewish Settlement, and Dr. J. J. Mallon, warden of Toynbee Hall. Mr. Henriques draws attention to pool gambling. "The evil must be faced and some counter attraction found to meet it." Dr. Mallon shows the immense waste due to our national betting bill which in all its various forms, he claims, amounts to £500,000,000 a year. "This habit is utterly selfish and demoralizing to parents, workers and citizens as such." The main responsibility he lays upon the press. Gambling was a curse before the war, but in addition to the familiar arguments against it, there is now the argument that we cannot in these stressful times afford this evil luxury.

* * *

The War Secretary's Resignation

The invitation to make a political crisis out of the resignation of Mr. Hore-Belisha as secretary of state for war was not favorably received in Parliament by anyone concerned. It was treated as largely a press sensation. Nothing was revealed, though some things were strongly denied by the prime minister and others. The reforms in the army which the ex-minister had brought about were not in peril nor had there been any intrigue by army leaders; still less was the action taken because of the minister's Jewish descent; such a reason was almost too ridiculous to mention. The positive reasons which led the prime minister to spring the surprise upon the country were not and perhaps could not be given, but in the debate every speaker was anxious to subordinate every consideration to the immediate tasks of the war. Upon this Mr. Chamberlain spoke words of warning. We hope for a just and lasting peace not long delayed, but "it may well be that the war is about to enter upon a more acute phase." In a similar manner Sir John Simon and other ministers have spoken.

It may be taken for granted that the resignation of the war secretary came as a surprise, for it is everywhere admitted that he is a man of drive and has accomplished great things at the war office.

* * *

A New Minister Of Information

At the time of the announcement of the

war secretary's resignation it was also given out that Lord Macmillan had resigned his headship of the ministry of information. Here again there is a margin of mystery, but it is agreed that the minister was hampered by his not having a seat in the House of Commons. The general public must be without the necessary data for making a right estimate of this ministry which has been the target for much criticism, which has had to remain unanswered. Lord Macmillan has done great service as those who know the facts agree. His successor is to be Sir John Reith, the first organizer of the B. B. C. These changes are said to be only the beginning of a reconstruction on a larger scale. The decision in such matters is left with the prime minister.

* * *

Food Rationing Begins

Rationing began on Monday, Jan. 8. Much has been done to explain why this is necessary, and much counsel also has been given us so that we may make the most of our portion and use the alternatives still to be bought freely. We have been told with justice that the rationing scheme will release shipping for other uses and make lighter the tasks of the navy already heavy and costly. There is no disposition to resent the comparatively mild demands.

* * *

The World-Wide Church Still Lives

One marked difference can be discerned between the mind of the members of the churches in this war and that of 1914-18. We are more conscious of the bonds which bind together the churches of Christ in all lands. We try to think ecumenically more than we were able to do in the former war. We are alive to the fact that the growth of the church, in Dr. Paton's words, "has been more rapid and more widely spread in the last century and a half than in any period of history." But we are no less alive to the existence of a Christian church, still with its life in Christ, in the lands with which we are at war.

* * *

Significant Voices

Here are some of the many sayings which are given to us in these days by many voices. The Archbishop of York: "Let us so fight without hatred and so endure without bitterness that we may when the time comes, be it soon or late, establish a peace which will be permanent because it is just." This will be done if we serve "under the banner of Christ, the Righteous Judge and Prince of Peace." In an editorial of the Student Christian Movement we are told to have hope: "We cannot give others hope simply because they need it. We can only give it if we have it. We only have it if God has given it to us. And that is just what he has done." "We must this time dig to the roots of crime," writes the editor of the *Daily Herald*, the Labor paper. "The first sacrifice of all is to throw overboard the pleasures of jingoism and get down, even in wartime, to the job of planning a new international society."

* * *

And So Forth

It is not surprising that in 1939 there were fewer books published than in 1938. In 1939, 14,904; in 1938, 16,678. In religion and theology there were 763 in comparison with 875 in the previous year.

In the first seven weeks of the campaign to attract small savings £53,000,000 has been received from the sale of savings certificates and defense bonds. This is considered satisfactory, but it is evident that a continuous attempt must be made to show our people why they must save if there is not to be the "vicious spiral" of rising prices and rising wages.

EDWARD SHILLITO.

Bishop Manning Asks Funds For Finnish Arms

The United States should provide funds for Finland's fighting forces as well as for relief, Bishop William T. Manning told a New York audience on Jan. 31. "As Christians and Americans we are untrue to our ideals and traditions," the bishop declared, "unless we give Finland not only funds for relief but also to enable her to purchase arms. In saying this I do not take refuge in the statement that I am speaking only as a private citizen. I say this as a Christian and as a bishop of the Christian church."

Open Church to Socialist

When a public high school auditorium and a Jewish temple at Wilkes-Barre, Pa., were refused recently for a meeting at which Norman Thomas was to speak on the war, St. Stephen's Episcopal Church made its clubrooms available. The meeting opposed American entrance into the war.

Patrick H. Callahan, Catholic Lay Leader, Dies

Col. Patrick Henry Callahan, Louisville industrialist and a leader of the Knights of Columbus, died on Feb. 4, aged 73.

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Colonel Callahan was an intimate friend of William Jennings Bryan, and a staunch prohibitionist. He carried on for years an extensive correspondence with most of the leading figures in American public life, and probably had more warm personal friendships with Protestant leaders than any other outstanding Catholic layman.

John Dewey Supports Campaign To Rebuild Jenkins' Church

Workers in the campaign to rebuild the Linwood Boulevard Christian Church of Kansas City, recently gutted by fire, have received a letter of encouragement from Dr. John Dewey, famous American philosopher. Addressing Dr. Burris Jenkins, pastor of the church, Dr. Dewey has written: "The erection of the new church building is a deserved recognition of what you have done in adapting the activities of a religious institution to contemporary needs in a world which was never in greater need of a genuinely religious spirit than now."

Mark A. Matthews, Seattle Pastor, Dies

Dr. Mark A. Matthews, minister of the First Presbyterian Church of Seattle, Wash., died on Feb. 5, aged 72. Dr. Matthews saw his church grow during a 38-year pastorate from 400 to 8,500 members, the largest in the denomination. He was a former moderator of the Presbyterian General Assembly.

Dr. Dieffenbach Leaves Newton Center Pulpit

Dr. Albert C. Dieffenbach has resigned as minister of the Unitarian Church of Newton Center, Mass. Since 1933 Dr. Dieffenbach, former editor of the *Christian Register*, has been religious editor of the *Boston Transcript*. He had held the Newton Center pulpit since 1927.

Expect Cut in Episcopal Missionary Funds

Presiding Bishop Tucker has sent out a warning to the Episcopal Church that, while collections in many dioceses show an increase this year, the total so far pledged indicates that the missionary budget of the church will have to be reduced $250,000.

Philippine Bishop To Resign

Bishop Gouverneur Frank Mosher, in charge of the work of the Episcopal Church in the Philippines, has informed the presiding bishop of that church that he intends to submit his resignation to the next meeting of the house of bishops. Bishop Mosher states that his health makes it impossible to carry on his diocesan duties.

Bishop Stires Urges Aid for Allies

Preaching before his old congregation at St. Thomas' Episcopal Church, New York, on Feb. 4, Bishop Ernest M. Stires declared that Americans ought to do all in their power short of actual military participation to help the Allies and Finland. These countries, he said, are fighting America's battle and upholding the principles of George Washington. But he stated his belief and hope "that our manpower will not be needed to preserve the gains of civilization." Bishop Stires referred to Finland as a modern David, going forth to battle in the name of the Lord of Hosts.

Eldest Sister of 'Little Flower,' Carmelite Nun, Dies

Sister Marie du Sacre Coeur, eldest sister of St. Therese of the Child Jesus, the "Little Flower," died in a Carmelite convent in France on Jan. 20 at the age of 79. Three other sisters survive, all nuns. St. Therese, who was baptized Marie Francoise Therese Martin, died in 1897 and was canonized in 1925.

President Kingdon Heads Child Refugee Campaign

Dr. Frank Kingdon, president of the University of Newark, has been made chairman of the international committee of the Save the Children Federation, which will raise funds in this country for the relief of children in the European war areas. Funds thus raised will be administered through the Save the Children International Union, with headquarters in Geneva.

Livingstone's Nephew Dies on African Mission Field

Another link with the pioneer period in Protestant missions was severed when Rev. Malcolm Moffatt died at Kalwa, northern Rhodesia, on Christmas Eve. Mr. Moffatt was the grandson of Robert Moffatt, who founded missionary work in Bechuanaland. Robert Moffatt's daughter, Mary, was the wife of David Livingstone. Malcolm Moffatt's station was at Chitambo, adjacent to Old Chitambo, where Livingstone died.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for family. †Outstanding for mature audience.

†The Earl of Chicago (MGM) Robert Montgomery, Edward Arnold, Edmund Gwenn	*Melodrama.* Study of crude racketeer who inherits earldom, goes to England to "cash in" on title, is eventually hanged for murdering his lawyer who has betrayed him.	Superbly directed and acted. Subtle humor an integral part of well knit plot. Manages to suggest what racketeer might have been under different sociological influences, thus becoming intelligent commentary on the times. *Unusual, powerful.* M
Henry Goes Arizona (MGM) Virginia Weidler, Frank Morgan	*"Western" comedy.* Broken-down vaudeville performer inherits ranch, niece, trouble from murdered brother; sets things right.	Funny if you enjoy Morgan's portrayal of characters in their efforts to screw up non-existent courage. Straightforward action. *Fairly amusing.* Y
Invisible Stripes (Warners) Jane Bryan, Flora Robson, George Raft, William Holden	*Gangster film.* Ex-convict tries to go straight; surmounts difficulties until young brother needs money to get married; joins gang again, with tragic result.	First half convincing, sensitive, with promise for excellent working-out. Then, instead of logical handling, plot slips into brutal gangsterish ending. *A waste of excellent material.* M
The Mad Empress (Warners) Medea Novara, Conrad Nagel, Lionel Atwill, Guy Bates Post	*Historical drama.* The story of the ill-fated French effort to set up a Mexican empire under Maximilian and Carlotta. Filmed, in part, in Mexico.	Disappointing after treatment of same story in "Juarez," to which it is inferior in interest, directorial finish, photography and imagination. A bit self-conscious, and much drawn-out. *Mildly entertaining.* M, Y
My Little Chickadee (Univ.) Mae West, W. C. Fields	*"Western" burlesque.* Flimsy plot background for typical Fields and West wisecracks, often suggestive.	Burlesque at times funny, but cumulative effect thin and in spots unwholesome. *Inane.*
Oh Johnny Oh (Univ.) Peggy Moran, Tom Brown	*Farce.* Youth in sales-trailer helps heiress escape. Then both are kidnaped by fleeing gangster and depart on highwayful of adventures.	One step above slapstick. Probably better material for a two-reeler. *Faintly amusing.* Y
Remember the Night (Para.) B. Stanwyck, Beulah Bondi, Fred MacMurray	*Comedy drama.* District attorney bails out shoplifter; takes her to his farm home so she won't have to spend Christmas in jail.	Humor and sentiment deftly handled. "Back to farm" scenes heart-warming. Defense lawyer's melodramatic plea good satire. Swiftly paced action. *Entertaining.* M
Slightly Honorable (U. A.) Pat O'Brien, Edward Arnold, B. Crawford	*Murder mystery.* You expect the murderer to be the politician who has made road building a graft. But it works out to be someone else.	Only for confirmed mystery fans. Action sketchily presented; effect chaotic. In the end you don't much care who the guilty one proves to be. *Unconvincing.*

Best current films: *For Family:* Babes in Arms, Everything Happens at Night, Gulliver's Travels, Judge Hardy and Son.
For Mature Audiences: Heart of Paris, Mr. Smith Goes to Washington, Ninotchka, Secret of Dr. Kildare, Swanee River, We Are Not Alone, Gone With the Wind.

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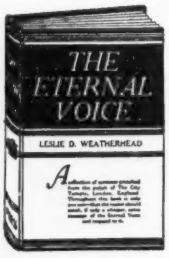

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